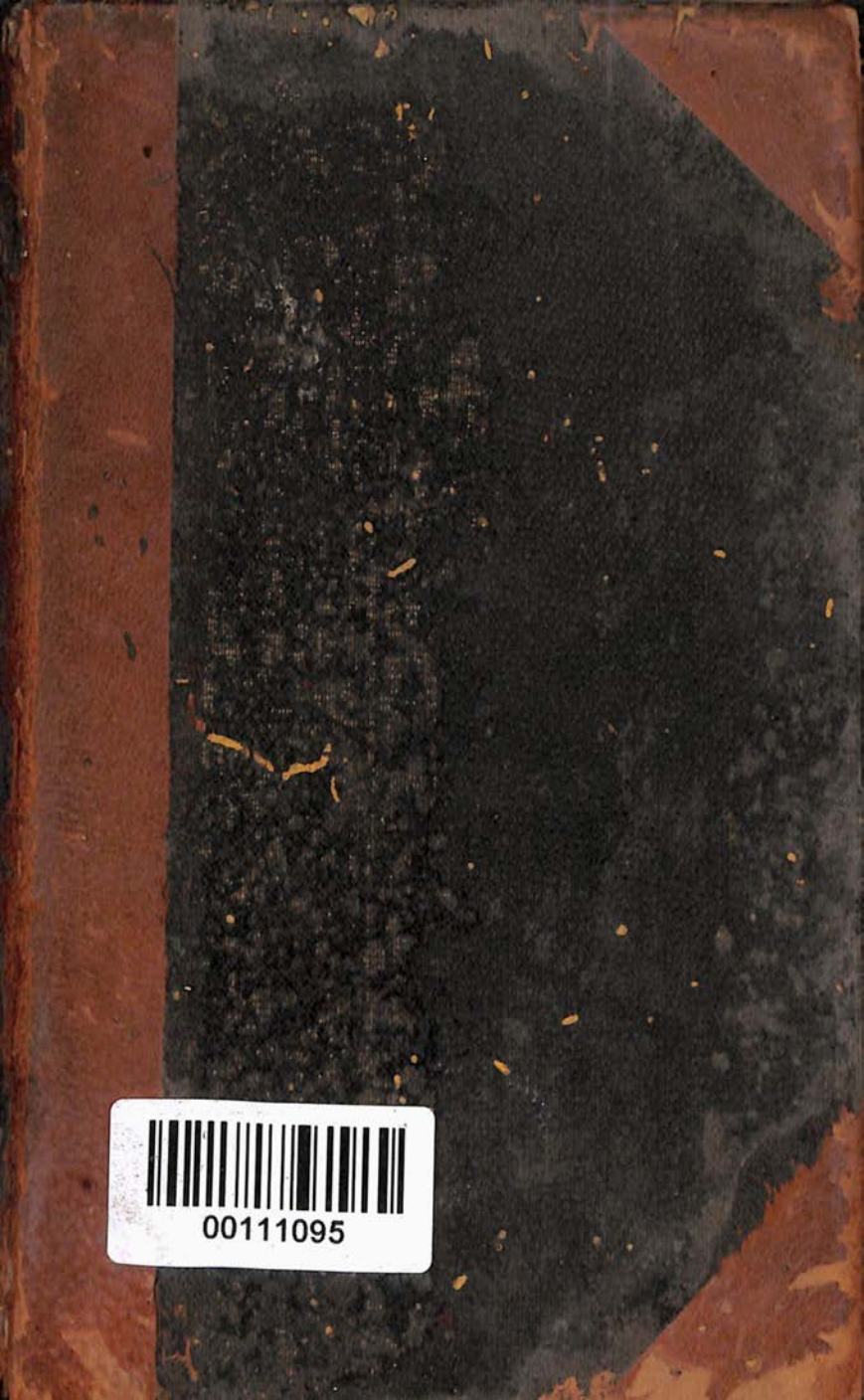
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INTRODUCTION

TO THE

NEW TESTAMENT.

BY

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TRANSLATED FROM

THE FOURTH EDITION OF THE GERMAN,

AND

CONSIDERABLY AUGMENTED WITH NOTES,

AND A

DISSERTATION

ON THE

ORIGIN and COMPOSITION

OF THE

THREE FIRST GOSPELS.

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TRANSLATOR's

NOTES

TO

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NOTES

TO

VOL. III.

CHAPTER I.

OF THE NAME, AND NUMBER OF THE CANONICAL GOSPELS.

PAGE 1.

1. FEW Greek manuſcripts contain the whole of the New Teſtament: for to one, which contains the whole, among thoſe which are now extant, there are at leaſt thirty, which contain only parts of it, namely, either the four Goſpels alone, or the four Goſpels with the Acts of the Apoſtles, or the Acts of the Apoſtles alone, or St. Paul's Epiſtles alone, or the Catholic Epiſtles alone, or the Catholic Epiſtles with the Acts of the Apoſtles, &c. But thoſe, which do contain the whole of the New Teſtament, as the Codex Alexandrinus, the Codex Vaticanus, and the Codex Ephrem (the only three of the MSS. written in uncial letters, and theſe three contain likewiſe the Septuagint) have the four Goſpels at the beginning, and therefore our author is ſo far right in ſaying that the four Goſpels, according to the arrangement in the manuſcripts, make the firſt book of the New Teſtament. However as the four Goſpels are in thoſe manuſcripts as much diſtinguiſhed from each other, as they are from the Acts and the Epiſtles, we may rather conſider them as one book in conſequence of the circumſtance, that ſo many

Greek manuſcripts contain the four Goſpels alone. With reſpect to the arrangement of the Goſpels in reference to each other, the Greek manuſcripts in general have them in the order, in which they are placed in our canon, Matthew, Mark, Luke, John. But the Latin church arranged them thus, Matthew, John, Luke, Mark: and this arrangement is obſerved, not only in the old Latin manuſcripts, but likewiſe in the Codex Bezæ.

2. This expreſſion κατα το ευαγγελιον μου in Rom. ii. 16. was underſtood by ſeveral of the ancient Fathers as having reference to St. Luke's Goſpel, which they imagined was dictated by St. Paul, and was therefore called by the Apoſtle 'my Goſpel.' Thus Origen, as quoted by Euſebius (Hiſt. Eccleſ. Lib. VI. cap. 25.) calls St. Luke's Goſpel το υπο Παυλου επαινεμενον ευαγγελιον. But Euſebius, though he relates the opinion of others, does not vouch for the truth of it: for he ſays only (Hiſt. Eccleſ. Lib. III. cap. 4.) φασι δε, ως αρα τε κατ' αυτον ευαγγελιου μνημονευειν ο Παυλος ειωθεν, οπηνικα ως περι ιδιου τινος ευαγγελιου γραφων ελεγε κατα το ευαγγελιον μου. Jerom likewiſe in his catalogue of eccleſiaſtical writers, under the article 'Luke' (Tom. IV. P. ii p. 103. ed. Benedict.) ſays only "*Quidam ſuſpicantur*, quotieſcunque in epiſtolis ſuis dicit Paulus, 'juxta Evangelium meum,' de Lucæ ſignificare volumine." And that it was a mere conjecture, and that too a very ungrounded one, is certain; for in Rom. xiv. 25. where St. Paul has again uſed the expreſſion κατα το ευαγγελιον μου, he has himſelf explained it by adding και το κηρυγμα Ιησου Χριστου. Nor has St. Paul any where uſed the word ευαγγελιον in the ſenſe of 'a written narrative of Chriſt's life,' a ſenſe, which it probably did not acquire before the ſecond century. Beſides, there are the ſtrongeſt reaſons for believing, that St. Luke's Goſpel was not written till ſome years after the Epiſtle to the Romans, as will be ſhown hereafter.

PAGE 2.

3. Our author in his German tranſlation of the New Teſtament interprets Mark i. 1—4. in the following manner. 'The beginning of the glad tidings of Jeſus Chriſt the Son of God, was made by John, who baptized in the wilderneſs, and preached the baptiſm of repentance for the remiſſion of ſins; as it is written, &c.' And the interpretation is juſt: for if αρχη τϑ ευαγγελιϑ had been uſed by St. Mark, to ſignify, that he there began his narrative of Chriſt's life, and to denote nothing more than, Incipit Evangelium Jeſu Chriſti, in the ſame manner as we find in the Latin manuſcripts at the head of each Goſpel, Incipit Evangelium ſecundum Matthæum, Incipit Evangelium ſecundum Marcum, &c. St. Mark's Goſpel would in fact begin with ως γεγραπται, which would be a very unſuitable commencement of any narrative.

4. On the ſuperſcriptions, Ευαγγελιον κατα Ματθαιον, Ευαγγελιον κατα Μαρκον, &c. which were not prefixed by the Evangeliſts themſelves, ſee Simon Hiſt. Crit. du N. T. ch. ii.

5. In the Greek Teſtament, as ευαγγελιον ſignifies 'the glad tidings of the advent of the Meſſiah,' ſo ευαγγελιϑης denotes 'a perſon who delivers thoſe glad tidings,' or 'a propagator of the Chriſtian religion.' On this, as well as every other point of ſacred Greek philology, the reader will do well do conſult Schleuſneri Lexicon Græco-Latinum in Novum Teſtamentum, Lipſiæ, 1792, 2 Tom. 8vo. This work contains a treaſure of knowledge, with which no ſtudent in theology can diſpenſe: it unites the moſt valuable obſervations, which Lightfoot, Schoettgen, and Meuſchen have made from the works of Hebrew and Rabbinical writers, thoſe which Carpzov and Krebs have made from Philo and Joſephus, thoſe which Raphel, Bos, Alberti, Elſner, Kypke, Palairet, and Münthe have made from the Greek claſſics, together with an immenſe number, which the author's own profound erudition ſupplied. The different ſenſes of the words are inveſtigated with the utmoſt philo-

logical preciſion: they are illuſtrated by the principal paſſages of the Greek Teſtament; and the whole is arranged in the moſt perſpicuous manner. I mention particularly this work at preſent, as no notice either was or could be taken of it in the notes to the firſt volume of this Introduction.

5. This analogy was obſerved by Irenæus (adv. Hæreſ. Lib. III. cap. 11, ſect. 8.) Many other equally fanciful analogies were obſerved by the Fathers, as that of the four cardinal virtues, the four elements, &c. which the reader will find in Suiceri Theſaurus Eccleſiaſticus, Tom. I. p. 1222, 1223. But the moſt celebrated analogy is that of the four animals deſcribed in Ezekiel i. 5—10. which was obſerved by Jerom (Tom. IV. p. 3. ed. Benedict.), and gave riſe to the well known paintings of the four Evangeliſts.

6. Among the numerous Greek Goſpels, which circulated in the ſecond century, four only have deſcended entire to the preſent age, becauſe four only were admitted into the Greek canon: and thoſe four only were admitted into the Greek canon, becauſe they were the only four Greek Goſpels, which were univerſally acknowledged to have been written by the perſons whoſe names they bore; α μονα αναντιρρητα εστιν εν τη υπο τον ουρανον εκκλησια του Θεου, as Origen ſays in a paſſage quoted by Euſebius, Hiſt. Eccleſ. Lib. VI. cap. 25. For the Goſpels aſcribed to Peter, Thomas, Matthias, and others, of which Euſebius ſays (Hiſt. Eccleſ. Lib. III. cap. 25.), ουδεν ουδαμως εν συγγραμμασι των καθ' διαδοχας εκκλησιαστικων τις ανηρ εις μνημην αγαγειν ηξιωσε, were without doubt falſely aſcribed to them. To aſk further, why the number of authentic Greek Goſpels was preciſely four, and not either three or five, is as abſurd, as it would be to aſk, why Cicero wrote preciſely nine Epiſtles to Lentulus, and not either eight or ten.

Beſide the Goſpels, which bore the names of their real or pretended authors, there were others, which bore the names of the perſons who uſed them, as the Goſpel according to the Hebrews, and the Goſpel according

cording to the Egyptians. But, as the former was written in Hebrew, it could not be admitted into the Greek canon: and that the latter was not, will be thought extraordinary by no one, who has ſeen the fragments, which are now extant of it.

PAGE 3.

7. The fragments of the apocryphal Goſpels have been collected by Grabe in his Spicilegium Patrum ut et Hæreticorum ſæculi poſt Chriſtum natum I. II. et III. Oxoniæ, 1718, 1719, 2 Tom. 8vo.: by Fabricius, in his Codex Apocryphus Novi Teſtamenti, Hamburgi, 1719, 1743, ed. 2da. 2 Tom. 8vo.: and ſtill more completely by Jones, in his new and full method of ſettling the canonical authority of the New Teſtament, London, 1726, 1727, 3 Vol. 8vo.

CHAP. II.

OF THE HARMONY OF THE FOUR GOSPELS.

SECT. I.

PAGE 5.

1. Between 1773 and 1781, Leſſing publiſhed at Brunſwick a periodical work, entitled Beyträge zur Geſchichte und Litteratur, aus den Schätzen der Herzoglichen Bibliothek zu Wolfenbüttel, that is Contributions to hiſtory and literature, from the treaſures of the ducal library at Wolfenbüttel. In this work, eſpecially in the fourth volume, were inſerted the celebrated fragments, of which our author here ſpeaks.

2. The German title of this anſwer of Michaelis is, Erklärung der Begräbniſs und Auferſtehungs Geſchichte Chriſti nach den vier Evangeliſten. Of Engliſh works on this ſubject, beſide the well known writings of Sherlock, Weſt, and Ditton, may be recommended an Eſſay on the reſurrection of Chriſt inſerted in ch. xii. of Benſon's Life of Chriſt, London, 1764, 4to. and the following ſhort but excellent treatiſe, A Review of the chief difficulties in the Goſpel Hiſtory relating to our Lord's reſurrection, by W. Newcome, D.D. biſhop of Waterford (afterwards archbiſhop of Armagh), Dublin, 1791, 4to.

PAGE 9.

3. When we have certain knowledge of the exiſtence of a fact, as that of an engagement between two armies, no contradictions in the accounts of that fact can diſprove the exiſtence of the fact itſelf. But when the queſtion is in agitation, whether an alleged fact be true, or not, our *conviction* of the truth of it will certainly be affected by the concurrence or contradiction of the teſtimonies in its favour. And if the contradictions are ſuch as to be wholly incapable of a reconciliation, the proof of the fact will certainly not be ſo ſatisfactory, as it would, if the witneſſes agreed. But ſince not every deviation is a contradiction, and the ſame fact, as viewed by different perſons in different lights, not only may, but muſt be reported by them in different ways, we muſt examine, whether the deviations are ſuch, as may be explained on this principle. If they are, and the witneſſes are in other reſpects credible, we can have no reaſon for refuſing our aſſent. Further, we muſt diſtinguiſh variations in reſpect to concomitant circumſtances from variations in reſpect to the main fact: for the former are of much leſs importance than the latter.

SECT.

SECT. II.

PAGE 10.

1. That the facts, which are related in common by St. Matthew, St. Mark, and St. Luke, are not arranged by *all three* Evangeliſts in chronological order, is certain: for the order of thoſe facts is not the ſame in all three Goſpels. But we muſt not therefore conclude that *not one of them* wrote in chronological order: for one of them may have obſerved chronological order, while the other two did not, or two of them may have obſerved chronological order, while the third did not. Now St. Mark and St. Luke have generally placed the facts, which they have in common, in the ſame order, (the reaſon of which will be explained hereafter): but St. Matthew, in the former half of his Goſpel, has placed a great number of the facts, which he has in common with St. Mark and St. Luke, in a very different order. It is therefore reaſonable to ſuppoſe, that all ſuch facts happened in the order, in which St. Matthew has placed them, and not in the order in which they are placed by St. Mark and St. Luke: for St. Matthew, as being an Apoſtle and eye-witneſs to the facts, which he has recorded, muſt in general have known the time, in which each of them happened, but which St. Mark and St. Luke, who were not eye-witneſſes, could not always know. Not to mention Bengel, Bertling, and other harmoniſts, who make the facts, which are common to theſe three Evangeliſts, ſubordinate to St. Matthew's arrangement, I will quote only the opinion of Eichhorn, who ſays in his Univerſal Library of Biblical Literature, Vol. V. p. 783. that 'the facts recorded in the former part of St. Matthew's Goſpel, were re-arranged by St. Matthew, according to the exact order of time, as it would be eaſy to ſhew by an analyſis of the ſeveral ſections of which that part is compoſed.' Sir Iſaac Newton was of

of the ſame opinion: for he ſays in his Obſervations on Daniel, p. 152. of the edition printed in London in 1732, 4to. 'that St. Matthew was an eye-witneſs of what he relates, and ſo tells all things in due order of time, which St. Mark and St. Luke do not.' And biſhop Pearce has adopted the ſame opinion. See Vol. I. p. 207. of his 'Commentary, with Notes on the four Evangeliſts and the Acts of the Apoſtles,' London, 1777, 2 Vols. 4to. However, as there is hardly any rule without an exception, I would not aſſert that St. Matthew has in no inſtance whatſoever deviated from chronological order.

PAGE 11.

2. The fact, that all our Evangeliſts have not always written in chronological order, is very properly aſſerted by our author, in oppoſition to ſeveral harmoniſts, who, in order to make good their poſition, have been frequently reduced to the neceſſity of repreſenting the ſame event, as having happened more than once, merely in conſequence of its having different poſitions in different Goſpels. But our author certainly goes too far, when, with the view of apologizing for a violation of chronological order, he deſcribes this violation as an excellence in an hiſtorian. He ſays, that an annaliſt, who barely records a ſtring of events, in the order in which they happened, is the moſt unpleaſant kind of hiſtorian. This is true, but the annaliſt fails to give delight, not becauſe his facts are arranged in chronological order, but becauſe he ſimply reports, without reaſoning on what he relates, and delivers his information in a ſtyle not ſuited to captivate the imagination. Chronological order is ſo far from being the reaſon, why annaliſts are leſs agreeable than other hiſtorians, that this very order is the principal qualification, which makes the annaliſt of any value: for if this order be deſtroyed, a regular ſeries of hiſtorical events will be converted into a rude maſs of unconnected anecdotes. Our author further obſerves, that an hiſtorian, who would

would both inſtruct and delight, muſt compare events with their conſequences, and endeavour to combine effects with their cauſes. But cauſe and effect follow in the ſucceſſion of time, and therefore if we arrange a ſet of facts in a contrary order, the relation between cauſe and effect will not be preſerved, but deſtroyed. It will be objected perhaps, that an effect may take place long after its cauſe, that in the mean time many other events, which it is neceſſary to record, may have happened, and therefore, unleſs the account of theſe intermediate events be poſtponed, the cauſe and the effect in queſtion will be ſo far ſeparated from each other, that the reader will not perceive the connexion. But if a cauſe produces an effect at a diſtant period, that cauſe may in the mean time continue to operate, and of courſe the events, which take place in the ſeries between the firſt cauſe and the laſt effect may in ſome meaſure be influenced by the one, and have influence on the other. Thus, if Julius Cæſar had not croſſed the Rubicon with his army, it is probable that he would not have been aſſaſſinated in the capitol: and therefore the former event may be conſidered as the original cauſe of the latter. Yet no good hiſtorian would relate the conſpiracy of Brutus and Caſſius immediately after Cæſar's paſſage over the Rubicon, and then proceed to relate what happened in Macedonia and Egypt; for all theſe intermediate events were likewiſe effects of that cauſe, and were likewiſe cauſes which produced each its ſubſequent effect in one continued ſeries, till the grand final effect, the conſpiracy of Brutus and Caſſius, was produced. Though we admit therefore the propriety of joining effects with their cauſes, yet this muſt be underſtood only of immediate effects, ſince a mediate effect muſt be ſeparated from the cauſe by the interpoſition of all thoſe intermediate events, which as well as the firſt cauſe operated in its production. But a ſeries of facts, ſo diſpoſed, that each cauſe ſhall be followed by its immediate conſequence, will hardly admit of any other arrange-

ment, than the order of time. On the other hand, if a cauſe, which produces an effect at a diſtant period, be ſuppoſed to have lain in the mean time totally dormant, and to have produced no effect whatſoever, till the effect in queſtion was produced, ſtill it would be inconſiſtent with the ſtrict rules of hiſtorical compoſition to relate that effect before a number of other events, which preceded it. For in every hiſtory the arrangement of the facts in the narrative itſelf is the criterion, by which the reader judges of their real ſucceſſion, and therefore whenever the order of time is neglected, he will be expoſed to the danger of deducing a falſe inference. It is true that the danger, to which the reader is expoſed will be obviated, if the hiſtorian, whenever he departs from the order of time, has the precaution to note the dates of the events: but then if the reader knows, that the events did not happen in the order, in which he reads them, he is reduced to the neceſſity of going backwards and forwards in his own mind, and is deprived of the pleaſure, which reſults from the contemplation of a regular ſucceſſion. The entertainment of the reader therefore as well as the perſpicuity of the narrative, will be promoted by an arrangement of the facts according to the order, in which they happened.

Laſtly, our author obſerves, that it is not unuſual, eſpecially in biography, to diſregard the order of time, and Dr. Prieſtley, in his Obſervations on the Harmony of the Evangliſts, ſect. xi. p. 71. ſays the ſame. Now, if a perſon, whoſe life a biographer has to record, was diſtinguiſhed in various ways; if, for inſtance, he was a great ſtateſman, and at the ſame time an eminent ſcholar, it would be allowable to ſeparate his literary from his political career, though the one was interwoven with the other, and to divide his hiſtory into two claſſes or ſections, that the reader's attention might be wholly confined in the one to ſtate affairs, in the other to ſubjects of literature. So far then the order of time would be violated, as the events related at the beginning

of

of the ſecond diviſion are antecedent to the events, which are related at the end of the firſt diviſion. But on the other hand, not to mention that the reader ſuſtains no inconvenience in this caſe, becauſe he knows that the ſecond diviſion is not a continuation of the firſt, a biography formed on this plan contains two diſtinct hiſtories, in which the order of time is not obſerved throughout for that very reaſon that they are diſtinct. The reader knows it, and readily gives up the advantage of having the whole according to the order of time, becauſe he is recompenſed by the advantage of having the political and literary facts in their reſpective claſſes, by which means the relation between cauſe and effect may be often, though not always, more diſtinctly obſerved, than if every ſingle fact, both literary and political, were arranged throughout in the order in which it happened. Other examples might likewiſe be given, in which a ſeparation of different kinds of facts into claſſes or chapters would be perfectly allowable. But ſhall we conclude therefore that the order of time may be neglected in the reſpective claſſes? Certainly not. For the very ſame motive, namely the principle of cauſe and effect, which makes it allowable to ſeparate facts of different kinds, and therefore to violate the order of time upon the whole, renders it abſolutely neceſſary to follow the order of time in the reſpective parts. And even if cauſe and effect be ſet aſide, no good hiſtorian, for the reaſon already aſſigned, will deſignedly arrange a ſingle ſeries of facts in an order different from that, in which they ſucceeded each other. With reſpect to what our author calls Singularia, it may be granted, if a writer has no other object in view, than to preſent the world with a collection of unconnected anecdotes, (ſuch as that which has been publiſhed in ſeveral volumes of Frederic II. king of Pruſſia) that he is at liberty to arrange them without any regard to the time, in which they happened. But an author, or rather a publiſher of this kind, can lay no claim to the character of an hiſtorian; the developement,

ment of cauſes and effects makes no part of his plan, which is merely to give the reader a momentary pleaſure by the peruſal of each ſeparate article. The reader expects no order, and therefore cannot be led into error, it being a matter of indifference whether he begins with the firſt or with the laſt volume. But whoever aſſumes the character of a biographer, and undertakes to give a connected detail of tranſactions, is bound to follow his hero regularly in his progreſs through life: and if he divides the ſeveral kinds of facts, which he has to record, into ſeparate claſſes, it is his duty in each claſs to have regard to chronological order.

To apply the preceding obſervations to the Goſpels of St. Matthew, St. Mark, and St. Luke. If we compare theſe three Goſpels *, we ſhall find that the matter, which is common to all three, contains a ſeries of events, which begins with the baptiſm of Chriſt and ends with his death and reſurrection †. This ſeries of events relates to one and the ſame perſon: it is alſo a ſingle ſeries, that is, the hiſtory is not divided as a biographer might divide the literary and political life of a ſtateſman, and commence the one after he had finiſhed the other: for all the events from the baptiſm to the death of Chriſt are delivered by St. Matthew, St. Mark and St. Luke in one continued narrative ‡.

Further,

* The Goſpel of St. John is out of the queſtion, becauſe it has ſo little matter in common with the other three.

† This ſeries of events will be repreſented hereafter.

‡ Some commentators, in order to reconcile St. Luke's arrangement with that of St. Matthew, divide St. Luke's Goſpel into different claſſes, containing, 1ſt the hiſtory of Chriſt's birth, 2dly the hiſtory of his youth, 3dly the account of his baptiſm, 4thly of his actions in Galilee, and 5thly of his laſt journey to Jeruſalem. But theſe claſſes follow each other in chronological order; they are nothing more than partitions of one uniform narrative, ſuch as may be made in every hiſtory: and are totally different from the claſſes, into which a biography, formed upon the plan above deſcribed, might be divided.

Further, dates are rarely annexed to the events between the baptiſm and the death of Chriſt, and therefore if we read any one Goſpel by itſelf, the arrangement of the events in that Goſpel is almoſt the only criterion, by which we can judge of the ſucceſſion, in which the events really happened. Hence it has been commonly ſuppoſed that every thing which St. Luke has related after ch. xi. 51. happened after Chriſt's laſt departure from Galilee; but that ſeveral things, which St. Luke has recorded after ch. xi. 51. took place long before Chriſt's laſt departure from Galilee, is evident from St. Matthew's Goſpel, as will be ſhewn hereafter. If therefore we were to eſtimate our Evangeliſts as human hiſtorians, and meaſure their Goſpels by the rules of hiſtorical compoſition, might we not affirm, that their Goſpels would have attained a ſtill greater excellence, if the facts had been arranged in chronological order? There can be no more reaſon for denying that they would, merely becauſe chronological order has not been obſerved by all the Evangeliſts, than there is for denying what was likewiſe very ſtrenuouſly aſſerted in the former part of this century, that the Evangeliſts wrote as pure and claſſic Greek, as Xenophon or Plato. Beſides, if chronological order does not contribute to the perſpicuity of an hiſtory, what is the reaſon that ſo many harmoniſts have taken ſuch immenſe pains to reſtore it, by tranſpoſing and re-arranging the ſeveral parts of the Goſpels?* Laſtly, the advantages to be derived from a defence of unchronological order are not ſo great, as our author expects: for, when the queſtion relates to the arrangement of the *ſame ſet* of facts, there can be only one order, whatever that order may be, whether chronological or unchronological, which can be the beſt: and therefore, when two or more writers have differently arranged the ſame ſet of facts, the imagined excellence cannot have been attained by all. Conſequently, ſince the *ſame ſet* of facts are arranged by St. Mark and St. Luke in one order, but by St. Matthew in another, an apology for their arrangement, on

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the principle that a better order may be deviſed, than that of time, would not anſwer our purpoſe, even if the principle itſelf were true.

Inſtead therefore of ſuppoſing that our Evangeliſts *deſignedly* violated the order of time, and that with a knowledge of the real ſucceſſion of their facts they purpoſely inverted them in their narrative, a ſuppoſition, which is ſurely an affront to their judgement and good ſenſe, may we not rather ſuppoſe, ſince inſpiration does not produce omniſcience, that, when the ſame facts are referred by one Evangeliſt to one period, by another Evangeliſt to another period of Chriſt's life, they had a knowledge indeed of the facts themſelves, but that not both of them had a knowledge of the particular period in which they happened? St. Mark and St. Luke were not eye-witneſſes to the tranſactions, which they have recorded, and St. Luke himſelf acknowledges in his preface, and that he had obtained his information by diligent inquiry. It is therefore highly probable, that the real ſucceſſion of the events, which they have related, was not always known to them. St. Matthew on the contrary, who was one of the twelve Apoſtles, muſt in general have known the real ſucceſſion of the facts, which he has delivered: and as he muſt likewiſe have known, that in a narrative without dates the arrangement of the facts was the only criterion, by which his reader could judge of their ſucceſſion, we muſt conclude that St. Matthew's order is in general, I will not ſay without exception, chronological. According to this repreſentation, we may ſatisfactorily explain all the differences in point of time, which are obſervable in the Goſpels of St. Matthew, St. Mark, and St. Luke: the explanation neither offers an affront to the judgement of the Evangeliſts, nor does injury to the Chriſtian religion: and it even anticipates every objection on the ſcore of contradictions in time, becauſe, when only one among three writers, who have recorded the ſame facts, is ſuppoſed to lay claim to a preciſe knowledge of the times, in which the facts happened,

pened, the aſſertion, that he can be contradicted in point of time by the other two, becomes itſelf a contradiction.

3. The meaning of καθεξης, Luke i. 3. will be explained in the Diſſertation on the Origin of our three firſt Goſpels.

4. But ſurely not at a venture, or without ſome motive for arranging his facts in the order, which he has choſen.

5. The meaning of ανατλαξασθαι διηγησιν will be conſidered hereafter in the Diſſertation juſt mentioned. All that can be obſerved at preſent is, that St. Luke is ſo far from applying the expreſſion ανατλαξασθαι διηγησιν to himſelf, that he oppoſes it to καθεξης γραψαι, by which he denotes the plan, on which he himſelf proceeded. Whatever therefore was the plan adopted by the perſons of whom St. Luke ſpeaks in his Preface, we cannot argue from their plan to that of St. Luke, but muſt rather deduce a contrary inference.

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6. In Luke iv. 14. as alſo in Matth. iv. 12. and Mark i. 14. is deſcribed in general terms Chriſt's arrival in Galilee after his baptiſm by John. In ch. iv. 15. St. Luke ſays that 'he taught in their ſynagogues being glorified of all,' without mentioning the name of any city in particular. In ver. 16—30. (a portion peculiar to St. Luke), is deſcribed Chriſt's arrival at Nazareth, his tranſactions there, and his departure. In ver. 31. is deſcribed Chriſt's arrival at Capernaum, and in the following part of ch. iv. (not in ch. v. as our author ſays) are related certain miracles, which Chriſt performed at Capernaum. St. Matthew, after having related in ch. iv. 12. Chriſt's return to Galilee, deſcribes neither what was done by Chriſt before he came to Nazareth, nor what he did in Nazareth, but ſays in ver. 13. that he left Nazareth to go to Capernaum. St. Mark alſo relates in ch. i. 21. Chriſt's arrival in Capernaum, and in ver. 22—39. he deſcribes the

miracles, which St. Luke has described in ch. iv. 32—44. and some of these miracles are described by St. Matthew, in ch. viii. Under these circumstances we must conclude that the miracles, to which Christ alludes in the synagogue at Nazareth (Luke iv. 23.) were not *those* miracles, which St. Luke has described in the latter part of ch. iv.: for not only St. Luke, but likewise St. Matthew and St. Mark have assigned to them a period, which must be subsequent to that of Christ's arrival at Nazareth, mentioned in Luke iv. 16. Besides, no historian, who has a regard to consistency, as St. Luke certainly had, would in a former part of his history, introduce an allusion to a fact as already happened, and yet record that fact in a later part of his history. The miracles therefore performed at Capernaum, to which allusion is made in Luke iv. 23. must have been performed on Christ's journey through Galilee before he came to Nazareth. That St. Luke has not mentioned Capernaum *by name* in ver. 14, 15. is true: but since he has given in that passage such a general description, that Capernaum may be included in it, and has expressly said in ver. 14, 15. that Christ had 'the power of the spirit,' and that, 'his fame went throughout the region round about,' he cannot be charged with inconsistency. Of allusions in speeches to facts not recorded in the narration itself examples may be produced even from the classic authors. Thus Livy introduces in B. XXI. ch. 18. a speech as delivered to the Roman ambassadors in the Carthaginian senate, in which the orator alludes to the fact, that the treaty made by Asdrubal relative to the city of Saguntum was not ratified by the Carthaginian government. But in ch. 2. where Livy gives an account of the treaty, this fact is left wholly unnoticed. The example therefore, which our author has selected, as an instance of St. Luke's inversion of chronological order, is not happily chosen: and since St. Luke's account of Christ's arrival at Nazareth in ch. iv. 16. and his departure from that place to go to Capernaum, ver. 30,

31. exactly accords with St. Matthew's account in ch. iv. 13. we muſt conclude that St. Luke as well as St. Matthew, has here abided by the order of time.

7. Not all the harmoniſts have adopted this ſtrange principle. Archbiſhop Newcome, for inſtance, in his Harmony of the Goſpels (Dublin, 1778, fol.) has totally diſcarded it.

8. In his Remarks on the Harmony of the Evangeliſts, written in German, and publiſhed at Lemgo, in 1737, 4to.

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9. Printed at Gottingen in 1762.

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10. The caſe in queſtion is ſimply this. In Matth. viii. 19—22. and Luke ix. 57—60. is related a converſation of Chriſt with two perſons, who wiſhed to become his diſciples. To the one Chriſt ſays, 'Foxes have holes, and the birds of the air have neſts, but the Son of man hath not where to lay his head:' to the other, who requeſted leave to bury his father, Chriſt anſwers, 'Follow me, and let the dead bury their dead.' Both St. Matthew and St. Luke relate the ſecond anſwer as given immediately after the firſt, and they agree likewiſe word for word in both anſwers. But the whole converſation, according to its poſition in St. Matthew's Goſpel, took place near the lake of Genneſaret, whereas according to its poſition in St. Luke's Goſpel, it took place on Chriſt's laſt journey from Galilee to Jeruſalem. The obvious concluſion therefore is, that St. Matthew who was preſent at the converſation, has aſſigned to it a place in his Goſpel, to which it properly belongs, but that St. Luke, who was not an Apoſtle, did not know the exact time when it was held, and therefore aſſigned to it a place in his Goſpel, to which, if regard be had to chronological order, it did not belong. To ſuppoſe that the former anſwer was delivered on two

different occaſions, that the one was noted by St. Matthew, the other by St. Luke, and that the ſecond anſwer (which, as our author himſelf acknowledges, was delivered only on one occaſion, and moreover, in his opinion, on an occaſion different from either of the other two) was annexed in each place by the Evangeliſts themſelves to the former anſwer, is ſurely to tranſgreſs the bounds of probability. Unleſs the two anſwers had been delivered at the ſame time, the two Evangeliſts would hardly have agreed by mere accident in placing them together: and if the latter part of the converſation took place only once, we muſt conclude the ſame of the former.

SECT. III.

1. Our author here delivers very excellent rules, though he himſelf has not always adhered to them in the examination of particular caſes.

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2. St. Matthew (ch. xxi. 23), and St. Mark (ch. xi. 27.) determine the place, as St. Luke has alſo done: but neither of them has even an alluſion to the time.

3. In Matth. xxi. 23—27. Mark xi. 27—33. Luke xx. 1—8. the ſame thing is related by all three Evangeliſts, and nearly in the ſame words. There is therefore no room for contradiction. Perhaps our author means Matth. xxi. 33. compared with Mark xii. 1.

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4. Lightfoot, Whiſton, Whitby, and Macknight, argue in favour of two different unctions: but archbiſhop Newcome, who takes the ſame ſide of the queſtion with our author, has very well anſwered their arguments

guments in his Notes on the Harmony of the Gospels, p. 39, 40.

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5. The present question lies in a very short compass. Both St. Matthew in ch. xxvi. 2. and St. Mark in ch. xiv. 1. have brought their narrative as far as the third day before the passover: for the latter says, 'After two days was the feast of the passover, and of unleavened bread, and the chief priests and the scribes sought how they might take him by craft, and put him to death:' according to the former Christ says, 'Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified;' on which St. Matthew adds, ver. 3—5. 'then assembled together the chief priests, &c.' Both St. Matthew and St. Mark therefore agree (a circumstance not noted by our author) in determining as precisely as possible, that the assembly of the chief priests and elders was held on the third day before the passover. St. Matthew then proceeds immediately in ver. 6—13. and St. Mark in ver. 3—9. to relate the unction of Christ at Bethany, a village near Jerusalem: on which St. Matthew adds, ver. 14, 15. 'then one of the twelve, called Judas Iscariot, went unto the chief priests, and said, 'What will ye give me, and I will deliver him unto you?' and St. Mark adds, ver. 10. 'and Judas Iscariot one of the twelve, went unto the chief priests, to betray him unto them.' It is evident therefore that Judas Iscariot went from Bethany into Jerusalem, not only on the very day, that the assembly of the chief priests and elders was held at the house of Caiaphas (Matth. xxvi. 3.) but while they were still sitting; for they covenanted together, and agreed to give thirty pieces of silver, as the price of the treachery. Consequently, the unction at Bethany from which Judas was just come, must, according to the representation both of St. Matthew and of St. Mark, have taken place likewise on the third day before the passover. Further, not only on the third

day before the paſſover is determined by St. Matthew in ch. xxvi. 2. and by St. Mark in ch. xiv. 1. but likewiſe 'the firſt day of unleavened bread' is afterwards determined by St. Matthew in ver. 17. and by St. Mark in ver. 12. Here then we have two preciſe points of time fixed by both Evangeliſts. To ſuppoſe therefore that they could agree in fixing theſe two preciſe points of time, and yet place in the ſhort interval between theſe two points of time a tranſaction, which they knew belonged to a different period, is to ſuppoſe, that they acted on principles, which the very worſt hiſtorian would not adopt. Archbiſhop Newcome in his Notes to his Harmony, p. 40. ſays, 'It is natural to conclude from the accounts of St. Matthew and St. Mark that it happened two days before the paſſover.' Accordingly he refers in his Harmony, p. 214. (as Jebb likewiſe and ſome other harmoniſts have done) Chriſt's unction at Bethany to Wedneſday in Paſſion-week: and he endeavours to reconcile the Evangeliſts by making in St. John's text a tranſpoſition ſimilar to that, which our author propoſes in reſpect to St. Matthew's. Namely he ſeparates John xii. 1. where the expreſſion προ εξ ημερων occurs, from ver. 2—8. in which the unction at Bethany is related: he joins ver. 9. to ver. 1. and places them, p. 184. as belonging to the Saturday before the paſſover, and transfers the intermediate verſes 2—8. to p. 214. as belonging to the Wedneſday before the paſſover. But if we read in connexion John xii. 1, 2. Ο ουν Ιησους προ εξ ημερων του πασχα ηλθεν εις Βηθανιαν, οπου ην Λαζαρος ο τεθνεκως, ον ηγειρεν εκ νεκρων. Εποιησαν ουν αυτω δειπνον εκει, και η Μαρθα διηκονει, κ. τ. λ. we muſt perceive that it was St. John's intention to ſignify, that the ſupper at Bethany, of which he ſpeaks in ver. 2. was given on *that very viſit* at Bethany, of which he ſpeaks in ver. 1. and not on another viſit four days afterwards. The mode of reconciliation therefore adopted by thoſe who refer the unction to Wedneſday is not more ſatisfactory, than that which is given by our author, who refers it to the preceding

preceding Saturday, as Auguſtin has done in his treatiſe De Conſenſu Evangeliſtarum, Lib. II. cap. lxxviii. Tom. III. P. ii. p. 55. ed. Benedict. Antwerp. What the true ſolution of this difficulty is, I am unable to determine: but for want of a better the following may at leaſt be propoſed. It is probable, if we may judge from ſome of the oldeſt Greek manuſcripts, that St. John expreſſed the number (whether ἐξ, or any other) not by a word, but by a Greek numeral letter. Suppoſe then St. John wrote ΠΡΟ Γ ΗΜΕΡΩΝ, that is, προ τριων ημερων, his date will agree with that of St. Matthew and St. Mark, who ſay that the paſſover was 'after two days:' for if we ſay that an event will happen after two days, the day, on which we uſe the expreſſion, is the third day before that event. But if St. John uſed the Greek numeral Γ, a tranſcriber might eaſily miſtake this figure, eſpecially if the croſs-ſtroke at the bottom was longer than uſual, for the figure Ε, which in the old Greek manuſcripts denotes ἐξ, being nothing more than an upright and an inverted Γ placed together *, in the ſame manner as the Romans formed their X from an upright and an inverted V. That the two figures Γ and Ε may be eaſily confounded we know from the example of Wetſtein, who has quoted Γ from the Codex Bezæ in Mark xv. 33. though the manuſcript itſelf has very legibly, and moreover a prima manu, as I can teſtify from actual examination, the figure Ε, and in the Latin tranſlation on the oppoſite page, ſexta is written at full length. Now if in one of the earlieſt tranſcripts of St. John's Goſpel Ε was falſely written for Γ, this miſtake might have been propagated ſo widely, as to prevent any manuſcript now extant from having the original reading. I am aware however that even this ſolution is not free from objec-

* This is the origin (which the native Greek grammarians did not know) of the figure ϛ, which is nothing more than Ε, with a turn given to the lower ſtroke.

objections: for St. John describes in ch. xii. 12—15. Christ's triumphal entry into Jerusalem as taking place the day after the unction of Bethany.

6. Neither is the division of St. Matthew's text into the modern chapters the reason why we believe that St. Matthew has determined the time of Christ's unction at Bethany, nor will any new division, however artificial, prevent that belief.

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7. The expression 'order of things' is not peculiar to our author, for Chemnitz in the Prolegomena to his Harmony, p. 4. (ed Francofurti, 1600, 4to.) says of St. Matthew, 'Licet in plerisque rerum potissimum rationem habens, historiam contexerit, &c.' and Grotius in his Note to Luke iv. 21. says, 'Lucam ad rerum magis, quam ad temporum ordinem attendere:' and other commentators use the same expression, though they are not agreed in which of the Gospels this supposed order is observed. Now when we speak of the order of time, every one knows exactly what is meant; but the term 'order of things' is so vague, that it is difficult to assign to it any determinate notion. We may have a good order of things, or we may have a bad order of things: but the best order of things is in general, I will not say without exception, that, which agrees with the order of time.

8. See what was said on this subject in Note 2. to the preceding section.

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9. That the rebuke, which Judas Iscariot received from Christ at the unction in Bethany determined him in his resolution to betray his master, that Christ's rebuke therefore and Judas's revenge were cause and effect, and that the account of the one is very properly joined by St. Matthew (and also by St. Mark) to the account of the other, I readily admit with our author, in opposition to Dr. Priestley, who says, in his Observations

vations on the Harmony of the Evangeliſts, p. 100. that the verſes Matth. xxvi. 6—13. which contain the account of the unction, 'ſtand very awkwardly in their preſent ſituation.' But I cannot agree with our author in the opinion, that ſeveral days elapſed between the unction at Bethany and Judas's going to the aſſembly of the chief Prieſts with an offer to betray Chriſt, and conſequently that the account of the unction at Bethany belongs to the beginning of Matth. xxi. according to the order of time. For, whoever reads in connection Matth. xxvi. 1—11. muſt perceive that theſe three facts, 1ſt the aſſembling the chief prieſts and elders at the houſe of Caiaphas, 2dly the unction of Chriſt at Bethany, and 3dly Judas's departure from Bethany to go to the aſſembly of the chief prieſts, are repreſented by both Evangeliſts as facts *immediately* connected with each other, and not as facts which were ſeparated from each other by the intervention of all thoſe tranſactions, which had been recorded in ſeveral preceding chapters. St. Matthew having mentioned, in ver. 2. that after two days was the Paſſover, immediately adds in ver. 3. ΤΟΤΕ συνηχθησαν οι αρχιερεις, κ. τ. λ. and St. Mark ſays, ver. 1. Ην δε το πασχα και τα αζυμα μετα δυο ημερας, και εζητων οι αρχιερεις, κ. τ. λ. Both St. Matthew and St. Mark therefore repreſent the aſſembly of the chief prieſts as held on the third day before the paſſover; and though our author will not allow any determinate meaning to τοτε in St. Matthew's account, we cannot explain away what is ſaid by St. Mark. St. Matthew then proceeds in ver. 6. Τȣ δε Ιησȣ γενομενȣ εν Βηθανια εν οικια Σιμωνος τȣ λεπρȣ, κ. τ. λ. and St. Mark, ver. 3. Και ȣτος αυτȣ εν Βηθανια εν οικια Σιμωνος τȣ λεπρȣ, κ. τ. λ. They then relate the unction, with Chriſt's converſation on it: which being ended, St. Matthew continues in ver. 14. ΤΟΤΕ πορευθεις εις των δωδεκα, ο λεγομενος Ιȣδας Ισκαριωτης προς τȣς αρχιερεις, ειπε, κ. τ. λ. and St. Mark, in ver. 10. Και ο Ιȣδας ο Ισκαριωτης, εις των δωδεκα απηλθε προς τȣς αρχιερεις, κ. τ. λ. Here again it is evident that both St. Matthew and St. Mark repreſent

preſent Judas as going immediately from the unction at Bethany (a village not more than two miles from Jeruſalem) to the aſſembly of the chief prieſts and elders, which was held during the time of the unction, and which did not break up before the arrival of Judas.

10. This inſtance is Matth. xxvii. 59, 60. compared with John xix. 41, 42. St. Matthew deſcribing the burial of the body of Jeſus by Joſeph of Arimathea ſays εθηκεν αυτο εν τω καινω αυτου μνημειω ο ελατομησεν εν τη πετρα: but St. John, though he agrees with St. Matthew in ſaying that the tomb was a new one, does not mention either that it belonged to Joſeph, or that it had been made by his order, nor does either St. Mark or St. Luke mention theſe two circumſtances. Further our author obſerves in the place, to which he alludes, that as Joſeph (in his opinion) lived at Arimathea, it is not probable, that a tomb had been made for him at Jeruſalem, becauſe it was the practice of the Jews to bury the dead as ſoon as poſſible, and not to tranſport them from one town to another. He concludes therefore, that our preſent Greek text in Matth. xxvii. 60. is faulty, and appeals to the Codex Winchelſeanus (to which may be added the MS. which Matthäi denotes by it, and alſo the Armenian verſion) which omits αυτου before μνημειω, and to the old Syriac and Philoxenian verſions, which, inſtead of ο ελατομησεν, expreſs ην λελατομημενον, the former in the text itſelf, the latter in the margin. But theſe few authorities will hardly outweigh the united evidence of all other authorities; and as no manuſcript has both alterations, it is probable, unleſs the omiſſion of αυτου is to be aſcribed to an overſight, that each of them was made in order to remove a ſeeming difficulty. Nor is there any neceſſity for appealing to them; for when two hiſtorians agree in the main fact, it cannot be ſaid that they contradict each other, merely becauſe the one omits a circumſtance, which the other has related, and we might as well contend, that St. John has contradicted St. Matthew

thew in relating ver. 39. that Nicodemns, of whom St. Matthew ſays not a word, aſſiſted Joſeph in the interment. As to the objection that a tomb at, or near Jeruſalem could hardly be the property of Joſeph, it is of no weight whatſoever. For though we may infer from the expreſſion Ιωσηφ ο απο Αριμαθαιας, that Joſeph was either born at Arimathea, or that he ſpent the former part of his life there, we are not warranted to conclude that Arimathea was the place of his reſidence, when Chriſt was crucified, and that he was come to Jeruſalem at that time merely on account of the Paſſover. On the contrary we may infer from Luke xxiii. 50, 51. that he was become a member of the Jewiſh Sanhedrim; for St. Luke after having given him the title βουλευτης, adds και ουτος ουκ ην συγκατατεθειμενος τη βουλη και τη πραξει αυτων. Now St. Luke would have hardly thought it neceſſary to obſerve, that Joſeph did not aſſiſt at that meeting of the Sanhedrim, which was held in order to concert meaſures againſt Chriſt, unleſs Joſeph had been a member of the Sanhedrim: for when it is known, that a man has no right to be preſent at a meeting, it is both uſeleſs and abſurd to obſerve that he did not attend it. Further, St. Luke aſſigns the reaſon why Joſeph did not attend that meeting: for he adds προσεδεχετο την βασιλειαν του Θεου. We muſt conclude therefore that St. Luke has here uſed βουλευτης to denote 'a perſon who had a ſeat and voice in the Sanhedrim,' (not a magiſtrate of Arimathea, as our author in the place to which he refers, has conjectured), that after he had applied this title to Joſeph, he was aware, his readers might ſuſpect, that Joſeph had aſſiſted at the deliberation (συγκατατεθειμενος τη βουλη) againſt Chriſt; that he therefore thought it neceſſary to aſſure them of the contrary, and to aſſign, as a reaſon, why Joſeph abſented himſelf, that he believed, that Jeſus was the Meſſiah. Laſtly, this explanation accords perfectly well with the account given by St. Matthew and St. John, that the tomb was a new one, and with that of St. Luke, that no one had been buried in it.

For if the family of Joſeph lived originally at Arimathea, and he himſelf was the firſt, who ſettled in Jeruſalem, we may ſuppoſe that in the vault, which he, as a man of rank, and a man of conſiderable property (πλουσιος, Matth. xxvii. 57.) would take care to have made at his new place of reſidence, no one of Joſeph's family had been buried at the time, when Chriſt was crucified.

SECT. IV.

PAGE 25.

1. What our author has written in the thirty pages, to which he here alludes, deſerves particular attention. But a tranſlation of the whole would take up too much room in theſe notes: and a ſketch of his arguments is unneceſſary, becauſe he himſelf has given it in this ſection.

PAGE 27.

2. The ſymbolic books of the Lutherans correſpond to the thirty-nine articles of the church of England.

SECT. V.

PAGE 30.

1. In this reference there muſt be ſome miſtake, for Luke ii. 51. relates to Chriſt's return from Jeruſalem to Nazareth, when he was twelve years of age, and therefore admits of no compariſon with St. Matthew's hiſtory of Chriſt's infancy. Our author means to compare Luke ii. 1—39. with Matth. i. 18.—ii. 23.

2. Our author's Notes not only on the four Goſpels but on the whole New Teſtament have been ſince publiſhed under the following title: J. D. Michaelis Anmerkungen für Ungelehrte zu ſeiner Ueberſetzung des Neuen

Neuen Teſtaments, Gottingen, 1790—1792, 4 Vols. 4to.

PAGE 31.

3. The German title of this work has been already mentioned in Note 1. to Ch. ii. Sect. 1.

4. It muſt be obſerved in juſtice to Leſſing, who was the publiſher only, not the author of the fragments, that he has accompanied the publication of that fragment, in which the hiſtory of the reſurrection is attacked, with a remark, in which he acknowledges, that no differences in the accounts of the Evangeliſts can diſprove the fact itſelf.

5. See Note 2. to Ch. ii. Sect. 1.

SECT. VI.

1. In the new edition of Fabricii Bibliotheca Græca, the fourth volume of which was publiſhed at Hamburgh in 1795, the alphabetical liſt of Harmonies is in Vol. IV. p. 882—889. and is augmented by the addition of Harmonies, which were either overlooked by Fabricius, or have been publiſhed ſince his time. But even in this improved catalogue is omitted Toinardi Harmonia Græco-Latina, Pariſiis 1707, folio, a very minute, indeed anxiouſly minute Greek harmony, which is not generally known. Another liſt of Greek harmonies, with a diviſion into claſſes, and the authors in each claſs arranged in chronological order, may be ſeen in Walchii Bibliotheca Theologica, Tom. IV. p. 863—900.

2. The German title of this book is, Haubers Leben Jeſu Chriſti. It was publiſhed at Lemgo in 1737. 8vo.

3. The Harmony publiſhed by Ottomar Luſcinius, or, as he was called in German, Othmar Nachtigal, bears in the original edition the name, not of Tatian, but of Ammonius of Alexandria. The title of the original edition is, Evangelicæ hiſtoriæ ex quatuor Evangeliſtis perpetuo

perpetuo tenore continuata narratio, ex Ammonii Alexandrini fragmentis quibusdam e Græco per Ottomarum Luscinium versa. At the end of this Latin translation, which is not accompanied with the Greek text, (nor has Luscinius mentioned in what library the Greek fragments from which he translated, were preserved) is, Finis perpetuæ narrationis evangelicæ. Ex Ammonio Alexandrino, per Ottomarum Luscinium. The date of the subscription is, Augustæ Vindelicorum Men. Novembri, An. MDXXIII. In the edition of the Orthodoxographa, which was printed at Basel in 1555, this Latin translation of Ottomar Luscinius is re-printed p. 221—235, under the title, 'Evangeliorum quatuor narratio ex Ammonio Alexandrino, Ottomaro Luscinio interprete.' It is likewise re-printed in the Maxima Bibliotheca Veterum Patrum (Lugduni 1677, folio) Tom. II. P. ii. p. 213—212. But the editors of the Maxima Bibliotheca have taken the liberty to alter the title, and have affixed to the very same work, for I have compared both re-impressions of it, the title, not of 'Ammonii Alexandrini, &c.' but of Tatiani Assyrii SS. Evangeliorum Diatessaron, because they supposed that the harmony published by Luscinius was really that of Tatian, for which they assign their reasons, p. 203. This alteration of the title has created very great confusion: for one writer calls it by the original title, another, as our author has done, by its title in the Maxima Bibliotheca. With respect to the work itself, it is not an Harmony in the sense, in which we understand the term, for it is nothing more than a summary of the life of Christ delivered in the author's own words. It consists of four Parts. The first Part contains the account of Christ's birth, but without any genealogy, the account of his going to Jerusalem when he was twelve years of age, the account of his baptism, and his return to Galilee. The second part is entitled, Annus primus dominicæ prædicationis: the third part, Dominicæ prædicationis annus secundus: and the fourth part, Tertius annus dominicæ prædicationis.

4. The

4. The title of the work publiſhed by Michael Memler is, Quatuor Evangeliorum conſonantia, ab Ammonio Alexandrino congeſta, ac a Victore Capuano Epiſcopo tranſlata. Moguntiæ. And the ſubſcription at the end of the work is, Moguntiæ in ædibus Joannis Shoeffer, Anno ſalutis MDXXIIII. Menſe Februario. It is an Harmony in the proper ſenſe of the word, for it is a compilation from the four Goſpels, in which the words of the Evangeliſts are retained. It conſiſts of an hundred and eighty-one ſections or chapters, to the firſt of which is prefixed St. Luke's preface. Ch. i. relates to the Λογος, John i. 1. &c. ch. ii. iii. iv. contain the account of the birth of Chriſt, and of John the Baptiſt taken from Luke i. 5. &c. ch. v. contains the genealogy of Chriſt, taken from Matth. i. and ſo on. (We have a ſhort Harmony of the Evangeliſts in Engliſh, formed exactly on the ſame plan.) To the harmony itſelf is prefixed the preface of Victor, who was Biſhop of Capua in the ſixth century, and who made the Latin tranſlation, which Memler publiſhed. In this preface Victor ſays, that his copy of the Greek original, from which he made the tranſlation, had no title, and therefore that, as two Greek writers, Tatian and Ammonius, had written Greek harmonies, he was uncertain, to which of the two the work in queſtion ſhould be aſcribed. His words are, 'Dum fortuitu in manus meas incideret unum ex quatuor Evangelium compoſitum, et abſente titulo non invenirem nomen autoris,' &c. and he afterwards concludes, 'ut jure ambigi poſſit, utrum Ammonii, an Tatiani inventio ejuſdem operis debeat eſtimari.' He is inclined however to aſcribe it to Tatian. But Memler, in his Dedication to Chancellor Weſthauſen, ſays, that moſt of the learned were of opinion that not Tatian, but Ammonius was the author of it, for which reaſon he aſcribed it to Ammonius in the title page. In the ſame dedication Memler likewiſe ſays, that the Latin manuſcript, from which he printed the work, was preſerved in the library belonging to a convent at Erbach in the Electorate

Electorate of Mentz. Memler's publication was reprinted in the Maxima Bibliotheca veterum patrum (Lugdini 1667.) Tom. III. p. 266—299. under the title Sanctorum quatuor Evangeliorum Harmonia Ammonio Alexandrino authore. But though the text of the Harmony itself agrees with the text of Memler's edition, as I have found on comparing them, yet the hundred and eighty-one chapters are not separated from each other with titles at the head of each chapter, but are distinguished only by a marginal notation. Another re-impression of this work is given in the Orthodoxographa, p. 110—188. of the edition printed at Basel in 1555: but the editors of the Orthodoxographa have altered the title, and have changed 'Ammonii' to 'Tatiani,' and yet leaving the epithet Alexandrini, which cannot be given to Tatian, unaltered, have prefixed to their re-impression of Memler's edition the title, Evangeliorum quatuor Harmonia, Tatiano Alexandrino authore. Here we have another source of confusion in respect to the two harmonies; for, as the publication of Ottomar Luscinius is called by one critic Tatian's harmony according to its title in the Maxima Bibliotheca, by another critic the Harmony of Ammonius, according to its original title, so the publication of Michael Memler is called by one critic the Harmony of Ammonius, by another the Harmony of Tatian, according to its different titles in the different editions of it.

Of the harmony translated into Latin by Victor of Capua, and published by Michael Memler, there exists an old German translation, though no one knows by whom or in what century it was made. A vellum manuscript containing this old German translation, together with Victor's Latin, from which, and not from the Greek, the German translation was undoubtedly made, belonged formerly to Franciscus Junius, from whose library it came with the rest of Junius's manuscripts into the Bodleian library at Oxford. See the Catalog. librorum MStorum Angliæ et Hiberniæ,

Tom.

Tom. I. p. 249. N° 5113. Palthenius, Profeſſor at Gripſwald, took a copy of this MS. during his reſidence at Oxford, and publiſhed it at Gripſwald in 1706.° In the Appendix to the ſecond volume of Schilter's Theſaurus, which was publiſhed after Schilter's death, this old German tranſlation, together with Victor's Latin is re-printed under the following title: Tatiani Syri Harmonia Evangelica, e Latina Victoris Capuani verſione tranſlata in linguam Theotiſcam antiquiſſimam. Editio poſt primam Palthenianam nova emendatior: ad apographa duo MSta, et curas J. Schilteri poſthumas ſtudioſe recenſita, ſubjectis notulis. Ulmæ 1727. fol. But in Schilter's preface, and in the running title at the top of each page is Tatiani *Alexandrini* Harmonia, &c. as in the Orthodoxographa. The Latin text of this work, with exception to a few various readings, agrees, as I have found on actual compariſon with the Latin text publiſhed by Memler, though Memler has affixed to *his* edition the title Quatuor Evangeliorum conſonantia ab *Ammonio*, &c. ° With reſpect to the diviſions, the firſt ſeventy-five chapters are the ſame in both texts; Ch. I. begins in both texts with 'Quoniam quidem multi conati ſunt,' &c. Luke i. 1. and Ch. LXXV. ends in both texts with 'aliud quidem centeſimum, aliud autem ſexageſimum, aliud vero triceſimum,' Matth. xiij. 23. In the text printed in Schilter's Theſaurus there is a chaſm from Ch. LXXVI. to Ch. CLII. probably becauſe there was a chaſm there in Junius's manuſcript: but Ch. CLIII. begins as in Memler's text, with Et factum eſt cum conſummaſſet Jeſus, &c. Matth. xxvi. 1. From this place to the end, though the two texts are the ſame, and both of them cloſe with the ſame words, 'prædicaverunt ubique domino co-operante et ſermonem confirmante, ſequentibus ſignis,' Mark xvi. 20. yet the chapters do not correſpond, becauſe the diviſions are leſs numerous in Memler's edition than they are in the other.

I have been thus particular in the deſcription both of the original editions, and of the re-impreſſions of

the two harmonies in queſtion, in order to correct the miſtakes which have been made about them. Even Fabricius in his Codex Apocryphus N. T. Tom. I. p. 378. has confounded theſe two harmonies, and aſſerted that the harmony, of which Palthenius took a copy, was the ſame as the harmony publiſhed by Ottomar Luſcinius: but this is ſo far from being true, that on the contrary it is the very ſame as the harmony publiſhed by Michael Memler, as appears from what was ſaid in the preceding paragraph. However it is not extraordinary, that Fabricius and other critics have confounded the two harmonies, ſince the original editions by Luſcinius and Memler are very ſcarce, and in the re-impreſſions of them, as well in the Orthodoxographa as in the Maxima Bibliotheca, the titles have not only been altered, but altered in ſuch a manner, that the harmony which in the one bears the name of Ammonius, bears in the other the name of Tatian, and vice verſa. Hence different harmonies have been quoted by the ſame name, and the ſame harmony by different names, according as critics uſed the Orthodoxographa or the Maxima Bibliotheca. Other writers again have quoted from the quotations of their predeceſſors, without conſulting the harmonies themſelves, and have thus added confuſion to confuſion, till at length the reader is involved in a labyrinth, from which nothing but the clue of Ariadne can extricate him.

PAGE 32.

5. The firſt queſtion to be aſked is: who was the author of the Greek Harmony, of which Ottomar Luſcinius publiſhed a Latin tranſlation? That it is aſcribed to Ammonius of Alexandria in the edition, which Luſcinius himſelf publiſhed appears from the title, which has been already quoted in Note 3. It likewiſe bore the name of Ammonius in the Greek manuſcript, from which Luſcinius made his Latin tranſlation: for though Luſcinius has not declared it in expreſs

expreſs terms, and indeed did not think it neceſſary, ſince it could not occur to him that any one would ſuſpect him of having prefixed a name, which was not in his manuſcript, yet the following paſſage of his Preface evidently implies that the name of Ammonius really was prefixed to the Harmony in the Greek manuſcript. 'Docet ſacer Auguſtinus, qua ratione una narratio omnium quatuor complecti poſſit dicta. Euſebius in eâ pulchrâm navavit operam. Nec minorem Ammonius Alexandrinus, in cujus fragmenta jampridem incidimus, *modo fallax non ſit titulus.*' From this paſſage it appears likewiſe that Luſcinius himſelf was in doubt, whether the Harmony was not falſely aſcribed to Ammonius of Alexandria. Now if the well known Ammonius of Alexandria is meant, namely the Ammonius who lived in the former part of the third century, who divided the Goſpels into the ſections, which are known by his name, and who is ſaid by the ancients to have written a Harmony, he certainly was not the author of *that* Harmony, of which Luſcinius made a Latin tranſlation. For the eccleſiaſtical writers before the fourth century were not of opinion that Chriſt's miniſtry laſted three or even two years. Clement and Origen, both of whom, as well as Ammonius, lived at Alexandria, (and the latter was contemporary with Ammonius) confine Chriſt's miniſtry, the one to a ſingle year, the other to a year and a few months *. But in the Harmony publiſhed by Luſcinius Chriſt's miniſtry is divided into a hiſtory of three years, not only in the ſuperſcriptions to the ſeveral portions, as 'annus primus dominicæ prædicationis, &c.' which the advocates for the antiquity of this work might ſay were added by tranſcribers, but likewiſe in the text itſelf. For the portion entitled, 'Dominicæ prædicationis annus ſecundus,' begins with 'Anni autem ſecundi initium Jeſus,

* The authorities for theſe aſſertions will be quoted in Note 9. to the following ſection.

Jeſus, &c. and ends with 'Et hæ quidem res geſtæ finem ſecundo dominicæ predicationis anno impoſuere:' and the laſt portion begins with 'Extremus annus dominicæ prædicationis, qui, &c.' Conſequently Ammonius, who lived in the third century, was not the author of this Harmony. For the ſame reaſon, Tatian, who lived ſtill earlier, was not the author of it, though the editors of the Maxima Bibliotheca and ſeveral other critics call it Tatian's Harmony. Beſides, that it is neither Ammonius's nor Tatian's is evident for other reaſons. For Euſebius in his Epiſtle to Carpianus, ſays of Ammonius, *το δια τεσσαρων ημιν καλαλελοιπεν ευαγγελιον, τω καλα Ματθαιον τας ομοφωνιας των λοιπων ευαγγελιστων περικοπας παραθεις*, and then adds that the plan adopted by Ammonius ſuggeſted to him the ten canons, which he himſelf drew up. But the work publiſhed by Luſcinius is formed upon a very different plan, being nothing more than a ſummary of the life of Chriſt delivered in the author's own words, and without regard to parallel paſſages. And that it is not Tatian's appears from the deſcription, which Theodoret has given of Tatian's Harmony. For Theodoret ſays (Hæret. Fab. Lib. I. cap. 20.) of Tatian, *ὡς και δια τεσσαρων καλουμενον συνθεικεν ευαγγελιον, τας τε γενεαλογιας περικοψας, και τα αλλα οσα εκ σπερματος Δαβιδ καλα σαρκα γεγεννημενον τον Κυριον δεικνυσι*: but the author of the Harmony publiſhed by Luſcinius, though he has omitted the genealogies, is ſo far from having avoided all reference to Chriſt's deſcent from David, that in the very firſt paragraph he has related the birth of Chriſt in the following words, 'quum Joſeph Bethlehem, quæ civitas erat David, ad quem genus referebat, &c.' Laſtly, the very title *το δια τεσσαρων ευαγγελιον*, which is applied by Theodoret and Euſebius to the harmonies of Tatian and Ammonius, is wholly unſuitable to the work publiſhed by Luſcinius.—Whether this work was really written by ſome other perſon called Ammonius, who lived in a later age, ſince the name of Ammonius was prefixed to it in the Greek manuſcript, or whether it

it is a mere forgery in the name of Ammonius, who lived in the third century, is a queſtion, which it is difficult to determine, and is in fact of no importance. Mill (Prol. ſect. 353.) is of the former opinion: but ſince no eccleſiaſtical writer ſpeaks of any harmony, or even of any life of Chriſt written by another Ammonius, the latter opinion is not improbable, unleſs the author lived in ſuch obſcurity as to remain wholly unknown. However, if it is a forgery, and was deſigned to be impoſed on the world, as the harmony of that Ammonius, who lived in the third century, the author of it has ſhewn himſelf to be wholly unqualified for the taſk.

The remaining queſtion to be aſked is: Who was the author of that harmony, which was publiſhed by Michael Memler? That this harmony is a Latin tranſlation made in the ſixth century by Victor of Capua from a Greek manuſcript, of which the title containing the name of the author was loſt, that Victor therefore was in doubt whether he ſhould aſcribe it to Tatian or to Ammonius, but that he was inclined to aſcribe it to the former, that Memler on the contrary, aſcribed it to Ammonius, and accordingly publiſhed it under his name, but that the editors of the Orthodoxographa in their reimpreſſion of Memler's edition again aſſigned it to Tatian, appears from what has been ſaid in the preceding note. Now the queſtion, whether this is Tatian's harmony lies in a very ſhort compaſs: for it has not only the paſſages which relate to Chriſt's deſcent from David, but in ch. v. has the genealogy contained in Matth. i. at full length, and likewiſe a part of the genealogy in Luke iii. which, as Theodoret expreſsly ſays, were not in Tatian's harmony. And Zachary of Chryſopolis, who lived in the twelfth century, and wrote a commentary on that very harmony which was tranſlated by Victor, and publiſhed by Memler, declares in his Preface, that Tatian's harmony was even at that time no longer in exiſtence. Zachary's

commentary, together with the text of the harmony itſelf, is printed in the Maxima Bibliotheca, Tom. XIX. p. 741—958. and is divided, as in Memler's edition, into an hundred and eighty-one chapters or ſections. In the Preface (p. 742.) after mentioning that Ammonius and Tatian had written harmonies, but that Tatian's was no longer in exiſtence, that Auguſtin had written a Concordia Evangeliſtarum, and that others had followed his example, he proceeds thus. At vero hujus operis quis author imo ordinator extiterit nihil intereſt ignorare. Etenim tam verba quam ſententiæ non niſi Evangeliſtarum ſunt. Matthæi namque dictis reliquorum trium excerpta (quod cuilibet perquirenti facile eſt cognitu) arte mirifica magiſque brevitate miranda junguntur. Hoc autem prænominatum Ammonium feciſſe, ſcribit Euſebius Carpiano. Now Euſebius in his Epiſtle to Carpianus certainly ſays of Ammonius, τῳ κατα Ματθαιον τας ομοφωνιας των λοιπων ευαγγελιςων. περιχοπας παραθεις, and therefore Zachary is ſo far right. But when he ſays that this deſcription applies to the harmony, on which he wrote a commentary, he aſſerts what is not true. For in this harmony, as both Zachary and Memler have it, ch. i. contains a paſſage from St. John's Goſpel, ch. ii. from St. Luke's Goſpel, and in this manner to the end of the whole work the chapters contain paſſages ſometimes from one Goſpel, ſometimes from another. But the harmony of Ammonius, according to the words of Euſebius, and even according to the interpretation, which Zachary himſelf has given them, muſt have contained St. Matthew's Goſpel throughout, and oppoſite to St. Matthew's text the correſpondent portions of the other Evangeliſts in the ſame manner as modern harmonies do. Zachary's appeal therefore to Euſebius, inſtead of proving, that the harmony, which Victor of Capua tranſlated into Latin in the ſixth century, on which Zachary himſelf wrote a commentary on the twelfth, and which harmony was printed by Memler in

in the ſixteenth century, was written by the Ammonius of Alexandria, who lived in the third century, proves the very reverſe.

It appears then, that neither the work publiſhed by Ottomar Luſcinius, nor the work publiſhed by Michael Memler, can be aſcribed either to Tatian, or to the Ammonius, who lived in the third century.

6. In the Codex Johnſonianus, Wetſtein's Codex 72 in the Goſpels, a MS. ſuppoſed to have been written in the eleventh century, there is a marginal ſcholion to Matth. xxvii. 49, in which Tatian is quoted: but he is there quoted by his name Τατιανος, not by the title ὁ Συρος. See Wetſtein's Note to Matth. xxvii. 49.

7. Theſe ancient chapters are commonly called the Ammonian ſections, from Ammonius, who made theſe diviſions. In reſpect to the manner, in which Euſebius applied theſe ſections, and the uſe to be made of his ten canons, ſee Note 31. to Vol. II. ch. xiii. of this Introduction.

8. Since four things, when taken three and three, may be combined four ways, and when taken two and two, may be combined ſix ways, Euſebius, if he had made all poſſible combinations, would with the firſt canon, which contains the paſſages common to all four Evangeliſts, and the laſt canon, which contains the paſſages peculiar to each, have had upon the whole twelve tables. But he reduced them to ten, becauſe he found no paſſage, which was common to the Goſpels of St. Mark and St. John, which was not likewiſe contained in the Goſpels, either of St. Matthew or of St. Luke, and none, which were common to St. Mark, St. Luke, and St. John, which was not likewiſe contained in the Goſpel of St. Matthew.

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9 This Ludolphus was a German Carthuſian monk of the fifteenth century. His work entitled 'Vita Jeſu Chriſti, ex quatuor Evangeliſtis aliiſque ſcriptoribus eccleſiaſticis conflata, cum commentario,' was

firſt printed at Straſburgh in 1474, and was held in ſuch high eſtimation, that it not only went through at leaſt thirty editions, in France, Germany, and Italy, but was tranſlated into French and Italian. See Walchii Bibliotheca theologica, Tom. IV. p. 866. and Fabricii Bibliotheca Latina mediæ et infimæ Latinitatis, Tom. IV. p. 847.

10. Jean Charlier de Gerſon was chancellor of the univerſity of Paris at the end of the fourteenth and the beginning of the fifteenth century. When, or where, his Monoteſſaron was firſt printed I know not: but all his works were publiſhed at Paris in 1521, in 2 vol. fol. and again in 1606, in 4 vol. fol. He is ſaid (for I never read his works) to have followed Auguſtin, and to have completed what Auguſtin began in his treatiſe, De conſenſu quatuor Evangeliſtarum.

11. At Louvain. The 'Concordia evangelica,' itſelf, the work, which properly belongs to the preſent place, was firſt printed at Louvain in 1549. But Janſen did not adopt Oſiander's principle, at leaſt not at all times, as appears from the very title, Concordia evangelica, in qua præterquam quod ſuo loco ponuntur, quæ evangeliſtæ *non ſervato* recenſent *ordine*, &c.

12. The edition of 1593 contains only what had been written by Chemnitz. The continuations of it by Leyſer and Gerhard were afterwards publiſhed ſeparately: and the whole work, including the continuations, was firſt publiſhed at Geneva in 1628. See Walchii Bib. Theol. Tom. IV. p. 871.

13. Chemnitz may in ſome things have followed Oſiander too cloſely, but Oſiander's leading principle, that in *all* our Goſpels the facts are arranged in chronological order, was abſolutely rejected by Chemnitz; for he ſays, in his Prolegomena, p. 2. (ed. Francofurti, 1600, 4to.) 'Unus idemque Evangeliſta non ſemper et ubique in omnibus ordinem temporis et ſeriem rerum geſtarum anxie obſervat.' And whoever conſults the Harmony itſelf will find, that Chemnitz has made many tranſpoſitions in the Goſpel of St. Matthew, becauſe

cauſe, in his opinion (Prol. p. 4.) St. Matthew had frequently departed from the order of time. Conſequently Chemnitz, inſtead of being ranked among the followers of Oſiander, as he is not only by our author, but by ſeveral other writers on this ſubject, ought to be placed at the head of the other claſs of harmoniſts.

14. It was reprinted in 1684, and 1695. Craddock did not adopt the ſtrange principle of Oſiander.

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15. Our author mentions here only Lamy's Commentary, whereas he ought to have mentioned likewiſe the Harmony itſelf, which has the title, Hiſtoria, ſive Concordia quatuor Evangeliſtarum, Pariſiis, 1689, 12mo. Lamy, who rejected the principle adopted by Oſiander, adheres to St. Matthew's arrangement of the facts, which he has in common with St. Mark and St. Luke.

16. Le Clerc's Greek and Latin Harmony was printed at Amſterdam in 1699. The edition of 1700 contains the Latin only. To Le Clerc's Greek Harmony our author might have added Nicolai Toinardi Harmonia Græco-Latina, Pariſiis, 1707, fol. It is a work of particular uſe to thoſe who wiſh to examine the verbal agreement of the Evangeliſts, for Toinard has not only placed in adjacent columns the parallel paſſages, but has parallelized even ſingle words.'

17. 'Tenth' is a miſtake for 'fourteenth.'

18. Whiſton, on comparing the order of the facts recorded in Matth. iv. viii. ix. x. xi. xii. xiii. xiv. with the order in which the ſame facts are arranged in the Goſpels of St. Mark and St. Luke, obſerved that St. Mark and St. Luke agreed in their arrangement of the facts, but that St. Matthew in the above-mentioned chapters frequently differed in his arrangement. This created no difficulty to Oſiander and his followers, who, inſtead of untying the knot, cut it at once by making the ſame facts happen as often, as they found them differently arranged in different Goſpels. But Whiſton,

who had too much good ſenſe to become a diſciple of Oſiander, was reduced to the neceſſity of acknowledging, that many of the facts, which are related in common by St. Matthew, St. Mark, and St. Luke, are arranged in unchronological order, either in the Goſpel of St. Matthew, or in the Goſpels of St. Mark and St. Luke. But as Whiſton would not admit the ſuppoſition, that the Evangeliſts themſelves had deviated from chronological order, ſince this order is the moſt perſpicuous, which an hiſtorian can adopt, he ſaw no other method of extricating himſelf from the difficulty, than to ſuppoſe, that either St. Matthew on the one hand, or St. Mark and St. Luke on the other, arranged their facts in an order different from that, which we *now* find in their Goſpels, and conſequently that either in the one or in the other, tranſpoſitions had been made by tranſcribers. And as there is leſs improbability in ſuppoſing, that tranſpoſitions had been made in one Goſpel, than in ſuppoſing that the ſame tranſpoſitions have been made in two, Whiſton had recourſe to the former conjecture. And, as he believed that St. Mark derived the principal materials of his Goſpel from that of St. Matthew, and juſtly argued (whether the premiſes themſelves are true is another inquiry) that a writer, who was neither an Apoſtle, nor eye-witneſs to the facts, which he has recorded, would, in copying from an author, who was both, retain the arrangement of the facts, which that author had obſerved, Whiſton further concluded, that St. Matthew's Goſpel, in its primitive ſtate, contained the facts in the order, in which they are arranged by St. Mark, and conſequently in the order in which they are arranged by St. Luke. This mode of reaſoning is ſo far from involving an abſurdity, that it is really ingenious: and Whiſton's conjecture, notwithſtanding the difficulties, under which it labours, and thoſe difficulties are not few, is ſtill leſs exceptionable, not only than the principle of Oſiander, but even than the principle adopted by our author, that the Evangeliſts deſignedly departed from the

the order of time, in order to render their hiſtories more perſpicuous. However there is not the leaſt neceſſity for having recourſe to Whiſton's conjecture, ſince the difference in the arrangement of the facts in the Goſpels of St. Matthew, St. Mark, and St. Luke may be explained in a much more ſatisfactory manner. See what has been already ſaid in Note 2. to ch. ii. ſect. 2. and what will hereafter be ſaid on this ſubject in the Eſſay on the origin of our three firſt Goſpels. Whoever wiſhes particularly to examine the objections which may be made to Whiſton's conjecture, may conſult an anſwer written by Mr. Jeremiah Jones, not long after Whiſton's publication, and entitled, 'A Vindication of the former part of St. Matthew's Goſpel from Mr. Whiſton's charge of diſlocations.' Dr. Prieſtley, in his 'Obſervations on the Harmony of the Goſpels' (prefixed to his Greek Harmony) p. 90. takes the other ſide of the queſtion, and agrees, partly at leaſt with Whiſton.

19. This work conſiſts of three Tomes, the third of which is ſubdivided into two volumes. The firſt only was publiſhed in 1727, the ſecond was publiſhed in 1728, and the third, conſiſting of two volumes, in 1730.

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20. Here may be mentioned, 'A Harmony of the four Goſpels, in which the natural order of each is preſerved: with a Paraphraſe and Notes, by James Macknight, London, 1756, 2 vols. 4to.' Macknight, like Hauber, adheres cloſely to the principle of Oſiander: but his paraphraſe and commentary contain much uſeful information. Whoever makes uſe of this Harmony ſhould compare with it 'Lardner's Obſervations upon Macknight's Harmony of the four Goſpels, as far as relates to the hiſtory of our Saviour's reſurrection,' firſt publiſhed in 1764, and reprinted in Vol. XI. p. 359—400. of the edition of Lardner's works publiſhed in 1788.

21. The German title is; 'Die vier Evangeliſten mit ihren eigenen Worten zuſammengeſetzt, und verdeutſcht, auch mit hinlänglichen Erklärungen verſehen, Tom. I. Hamburg, 1766. This volume extends no further than Matth. vii. 29.: But Büſching, though he lived above five and twenty years after this publication, did not continue it. Whether he altered his opinion in reſpect to Oſiander's principle, which he had adopted, or whether he had other reaſons for diſcontinuing the work, I know not.

22. The German title is; Neue Harmonie der vier Evangeliſten, Halle, 1767, 4to. Bertling, like Bengel, rejects the principle of Oſiander.

23. Here our author ſhould have mentioned the Greek Harmony of archbiſhop Newcome, which was publiſhed at Dublin in 1778, under the following title: 'A Harmony of the Goſpels, in which the original text is diſpoſed after Le Clerc's general manner, with ſuch various readings at the foot of the page, as have received Wetſtein's ſanction in his folio edition of the Greek Teſtament. Obſervations are ſubjoined, tending to ſettle the time and place of every tranſaction, to eſtabliſh the ſeries of facts, and to reconcile ſeeming inconſiſtencies.' The notes annexed to this Harmony are very valuable: they diſplay ſound judgement, and great critical knowledge.

Dr. Prieſtley has publiſhed two Harmonies, the one entitled, 'A Harmony of the Evangeliſts in Greek, to which are prefixed critical diſſertations in Engliſh, London, 1777, 4to. the other 'A Harmony of the Evangeliſts in Engliſh, with critical diſſertations, an occaſional paraphraſe, and notes for the uſe of the unlearned, London, 1780, 4to.

24. All the modern harmonies of the four Goſpels, of which we have above an hundred in various languages, may be divided into two claſſes: 1ſt Harmonies, of which the authors have taken for granted, that all the facts recorded in all the four Goſpels are arranged in chronological order, and 2dly Harmonies, of which the

the authors have admitted, that in one or more of the four Goſpels chronological order has been more or leſs neglected. Oſiander, or as he was called in German, Hoſmann, is at the head of the firſt claſs, Chemnitz at the head of the ſecond. The harmonies of the former kind are very ſimilar to each other, becauſe though the authors of them had to interweave the facts recorded in one Goſpel with the facts recorded in another, yet, as they invariably retained the order which was obſerved in each Goſpel, and conſequently repeated whatever facts occurred in different places in different Goſpels, as often as thoſe facts preſented themſelves to the harmoniſts in their progreſs through the Goſpels, there was leſs room for material deviations in their plan and method. But in the harmonies of the latter kind we meet with conſiderable variations, becauſe, though the authors of them are unanimous in their principle, they are at variance in the application of it: and, though they agree in making tranſpoſitions, by which they diſtinguiſh themſelves from the harmoniſts of the firſt claſs, yet they do not always make the *ſame* tranſpoſitions. Some, for inſtance, have ſuppoſed, as Chemnitz, archbiſhop Newcome, and other harmoniſts of this claſs have done, that St. Matthew has moſtly neglected chronological order, while others, as Bengel and Bertling, have ſuppoſed, that he has in general retained it. Hence, though they have all the ſame object in view, namely, to make a chronological harmony, or to arrange the events, which are recorded in the Goſpels, as nearly as poſſible according to the order of the time, in which the events happened, they have adopted different modes of producing this effect. For in ſome harmonies the order of St. Matthew is inverted, and made ſubſervient to that of St. Mark, while in other harmonies St. Mark's order is inverted, and made ſubſervient to that of St. Matthew. Some harmoniſts again ſuppoſe, that *all* the Evangeliſts have neglected chronological order, while others make an exception in favour of one, or more of them, though the queſtion, which of the Evangeliſts ſhould be excepted,

cepted, likewiſe affords matter of debate. And even thoſe harmoniſts, who agree as to the Goſpel, or Goſpels, in which tranſpoſitions ſhould be made, differ in reſpect to the particular parts, where theſe tranſpoſitions ought to take place. Amid this variety of opinion, and amid the manifold arguments, by which each harmoniſt has ingeniouſly defended his own particular plan, it is really difficult to diſcover a fixed and ſolid principle, by which the events recorded by the Evangeliſts may be reſtored to chronological order. For this reaſon, Grieſbach in the Preface to his Synopſis, p. 5. (ed. 2.) ſays, 'Ingenue profiteor, lectoreſque admonitos eſſe cupio, Harmoniam, quam proprie dicunt in hocce libello neutiquam eſſe quærendam. Quamvis enim non ignorem, quantum laboris viri perdocti harmoniæ ſecundum regulas a ſe conditas in ordinem redigendæ impenderint, ego tamen exiguam utilitatem, imo nullam fere, quam non mea etiam Synopſis præſtet, e minuta iſta diligentia percipi poſſe arbitror: ſed valde etiam dubito, an ex Evangeliſtarum libellis harmonica componi poſſit narratio, veritati quoad chronologicam pericoparum diſpoſitionem ſatis conſentanea, et firmis fundamentis ſuperſtructa.' The title of this work is, Synopſis Evangeliorum Matthæi, Marci, et Lucæ, una cum iis Joannis pericopis quæ hiſtoriam paſſionis et reſurrectionis Jeſu Chriſti complectuntur. Textum recenſuit et ſelectam lectionis varietatem adjecit J. J. Grieſbach, Editio ſecunda, emendatior et auctior. Halæ Saxonum, 1797, 8vo. The chief purport of this Synopſis is, not to give a chronological ſeries of events, but to repreſent in parallel columns all thoſe ſections, which are common to the Goſpels of St. Matthew, St. Mark, and St. Luke; St. John's Goſpel, with exception to the laſt part of it being omitted, becauſe the reſt of it has ſo very little matter in common with the other three. And, to make as few tranſpoſitions as poſſible St. Mark's order is generally retained, becauſe it is the ſame with that of St. Luke, as far as relates to the facts which are common to all three. Thoſe parts, which each Evangeliſt has peculiar to himſelf,

himſelf, are inſerted in intermediate ſections. The diſpoſition of the whole work is very commodious, and I know of no harmony, which affords ſo much aſſiſtance in the inveſtigation of a ſubject, which has lately much engaged the attention of the German critics, and which will be particularly conſidered hereafter, namely, the origin of our three firſt Goſpels, and the relation, which they bear to each other.

With reſpect to the queſtion, where there is a poſſibility of arranging in chronological order all the facts recorded in all the four Goſpels, the greateſt difficulty conſiſts in the mode of arranging St. John's Goſpel. For ſince, if we except the two laſt chapters, it has ſo very little matter in common with the other three, every harmoniſt, who inſerts the whole of it, muſt divide it into a great number of ſmall portions, and inſert them, one in one place, another in another, in intervals between the ſections of St. Matthew, St. Mark, and St. Luke, according to the time, to which ſuch harmoniſt ſuppoſes, that each of thoſe portions belongs. But many, if not moſt, of theſe inſertions are ſo arbitrary, and ſo deſtitute of every criterion, by which we might pronounce with certainty, that ſuch an event recorded by St. John immediately followed this event, and immediately preceded that event, recorded by St. Matthew, St. Mark, or St. Luke, that though ſome of them may have been inſerted according to the time, in which they have happened, we cannot be ſure that even the greateſt part of them have received in any harmony an exact chronological poſition. The ſafeſt method therefore is to confine all harmonic arrangements to the Goſpels of St. Matthew, St. Mark, and St. Luke, and to conſider St. John's Goſpel, with exception to the two laſt chapters, as a work unconnected with the other three. The queſtion of chronological order will then be reduced to a ſmaller compaſs; and ſince the facts, which are common to the Goſpels of St. Matthew, St. Mark and St. Luke, are arranged by St. Mark and St. Luke in general in the

ſame

ſame order, we have only to chooſe between their order (namely, in the facts which are common to all three) on the one hand, and that of St. Matthew on the other. For whoever ſuppoſes, that all three have neglected chronological order, and yet attempts to compoſe an harmony, in which the facts ſhall be chronologically diſpoſed, engages in an undertaking, in which it is impoſſible to meet with ſucceſs; ſince on this ſuppoſition there exiſts no criterion, by which the real ſucceſſion of the events may be determined. Now it has been already ſhewn in Note c. to Sect. ii. of this chapter, that an hiſtorian, who knows in what order the events, which he records, followed each other, and yet deſignedly inverts that order in his narrative, muſt be conſcious to himſelf, that his plan is ſuch, as will expoſe his readers to the danger of miſtaking the ſucceſſion of thoſe events. On the other hand, if an hiſtorian, though accurately informed in reſpect to the events themſelves, does not always know, in what order they followed each other, he cannot be charged with neglect, though his arrangement be not chronological, ſince the order of real ſucceſſion, which may be juſtly expected from an hiſtorian, who knows it, cannot be expected from an hiſtorian, to whom it is not always known. Conſequently, as St. Matthew was in general eye-witneſs to the facts, which he has recorded in common with St. Mark and St. Luke, but St. Mark and St. Luke were not, it is ſurely more reaſonable to expect chronological order in the former, than in the latter. It is true, that wherever St. Matthew differs in his arrangement from St. Mark or St. Luke, theſe two Evangeliſts agree in their arrangement with each other. But this agreement affords no proof that they have written in chronological order: for, though nothing but an adherence to the real ſucceſſion of events could produce an uniformity of arrangement in the works of two hiſtorians, who had no connection, either mediate or immediate with each other, yet if either the one copied from the other, or both of them drew from

from a common ſource, their arrangement might be the ſame, and yet not chronological. Now that one of theſe two ſuppoſitions muſt be adopted in reſpect to St. Mark and St. Luke, the late critical inveſtigations on this ſubject, which will be conſidered hereafter, have placed beyond a doubt. The concluſion therefore, that St. Matthew's order is in general chronological reſts unimpaired: and hence we may infer, that thoſe harmoniſts, who take St. Matthew for their guide, muſt meet with more ſucceſs in their attempts to produce a chronological harmony, than they who deſert him.

25. A liſt of authors, who have endeavoured to reconcile ſingle difficulties is given in Walchii Bibliotheca theologica, Tom. IV. p. 901—919.

SECT. VII.

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1. A ſimilar table of contents to the four Goſpels, was drawn up and publiſhed many years ago at Cambridge by Jebb. Another table, though not exactly on the ſame plan, is given in Hofmann's edition of Pritii Introductio in lectionem N. T. (Lipſiæ, 1764, 8vo.) p. 486—496. But the moſt complete and the moſt uſeful table of this kind is that, which was publiſhed by Profeſſor Sextroh at Gottingen in 1785, under the following title, 'Abriſs der Geſchichte Jeſu aus den Evangelien Matthäus, Marcus, Lucas, und Johannes,' that is, A ſketch of the hiſtory of Chriſt, from the Goſpels of St. Matthew, St. Mark, St. Luke, and St. John.

2. Whoever admits, that the order of time is not obſerved in St. Mark's Goſpel, muſt admit the ſame in reſpect to St. Luke's Goſpel, becauſe the facts, which are common to both, are placed in general in the ſame order.

3. Our author here confounds chronological arrangement with the assignment of dates. An historian may have arranged all his facts according to the order, in which they succeeded each other, and yet never have specified either the day, or the month, or the year, in which any one of them happened: as, on the other hand, an historian may have specified the dates of some of his facts, and yet not have uniformly preserved chronological order in the disposition of his narrative.

4. St. Luke has precisely determined the year, in which John the Baptist began to preach, but he has not expressly mentioned John's age. However we may infer from a comparison of Luke i. 36. with ch. iii. 23. that John, when he began to preach, was between thirty and thirty-one years of age.

5. This inference our author probably deduces from the following facts. First, Zacharias, the father of John the Baptist, was a priest of the course of Abia (Luke i. 5.) Secondly, Zacharias was in the execution of his office in the temple, when the angel Gabriel appeared to him, and announced that his wife Elisabeth would bear him a son, who should be called John (Luke i. 8—13.). Thirdly, the priests, who served in the temple, were divided by David (1 Chron. xxiv. 3—19.) into four and twenty classes, each of which served in its course, and the eighth was that of Abia (ver 10). Now the Jewish ecclesiastical year began with the new moon, which was nearest to the vernal equinox, and consequently their fourth ecclesiastical month, or Tammus, corresponded in part to our July. But whether our author's inference, that the class of Abia was in office in the month of Tammus, is valid or not, depends on the two following questions. How many days did each class serve at a time? And at what part of the year did the first class begin its office? If we divide the Jewish year into four and twenty equal parts, and suppose that each class served about fourteen days, and likewise suppose that the first

class

claſs came into office at the beginning of the eccleſiaſtical year, or on the firſt of Niſan, the claſs of Abia, which was the eighth, was of courſe in office in the latter half of the fourth month. Both of theſe ſuppoſitions muſt have been made by our author; otherwiſe I do not ſee in what manner he can have come to this concluſion. But though no mention is made in 1 Chron. xxiv. of the duration of the office of each claſs, Joſephus expreſsly declares, (Antiq. Lib. VII. c. 14. § 7.) that according to the inſtitution of David, each claſs ſerved only *one week* at a time: διεταξε τε μιαν πατριαν διακονειϑαι τω Θεω επι ημερας οκτω, απο σαββατου επι σαββατον. And a few lines afterwards he adds, that the arrangement made by David was ſtill retained at that very day: και διεμεινεν ετι ο μερισμος αχρι της σημερον ημερας. But if each of the four and twenty claſſes ſerved only one week at a time, each of them muſt have ſerved twice in the year. However certain therefore we might be as to the month, when the firſt claſs went into office, it muſt be wholly impoſſible to determine the month, in which Zacharias had the viſion in the temple, becauſe we have no data whatſoever, by which we can determine, whether his turn at that time was the firſt or the ſecond in the year. All that we can affirm with certainty is, that it was either in the eighth or in the thirty-ſecond week, but which of the two muſt remain undecided.

6. Toinard, in his Harmony, p. 2. has calculated the very day, and fixed it on the 31ſt of Auguſt. Mr. Mann, in his Eſſay entitled, 'Of the true years of the birth and death of Chriſt, London, 1733, 8vo.' has likewiſe calculated the day, on which Zacharias returned to his wife Eliſabeth: but his calculation is very different, for he has fixed (p. 83.) on the 29th of December. That theſe calculations differ ſo widely from each other is not at all extraordinary, when we conſider the uncertainty of the data. Dr. Körner therefore in a ſhort treatiſe publiſhed at Leipzig in 1778, entitled, De die natali Servatoris, very properly concludes,

concludes, that all attempts to discover the real day, on which Christ was born, must be fruitless.

7. That John the Baptist was born in May, and consequently that Christ, who was nearly six months younger, (Luke i. 36.) was born about the month of October, is an assertion, the truth of which depends on our author's preceding calculation. But that this calculation is inaccurate has been already shewn in Note 5. Lardner allows a greater latitude, and says, 'it is not improbable that Jesus might be born some time between the middle of August and the middle of November.' Credibility, &c. P. I. B. ii. ch. 3. Vol. I. p. 533. ed. 1788.

8. The members of the Greek church fixed on the eighth of the Ides of January, that is, Jan. 6. for the celebration of Christ's birth, on which day they supposed, that he was born. Thus Epiphanius, Heres. LI. cap. 24. says, Γεννηθεὶς γαρ αὐτὸς περι τον Ιανναριον μηνα, τουτεστι προ οκτω Ειδων Ιαναριων, κ.τ.λ. and cap. 27. απο της των γενεθλιων αὐτὸς ημερας, τουτεστιν Επιφανιων, ητις τυγχανει εκτη Ιαναριε μηνος, κ.τ.λ. Here it may be observed that Epiphanius is not singular in calling the birth of Christ Επιφανια; for most of the Greek fathers used the term Επιφανια and Θεοφανια to denote the birth of Christ, though Epiphania afterwards acquired a different sense. See the authorities quoted in Suicer Thesaurus, Tom. I. p. 1198—2000. The members of the Latin church on the contrary fixed, not on the eighth of the *Ides*, but on the eighth of the *Kalends* of January, that is, on December 25, for the celebration of Christ's birth, because they believed that he was really born on that day, as Augustin says, (De Trinit. Lib. IV. cap. 5. T. VIII. p. 578. ed. Bened. Antwerp.) Natus traditur octavo Kalendas Januarias, and a few lines before, Octavo Kalendas Aprilis conceptus creditur. This belief appears to have been grounded on the following, though erroneous calculation. Zacharias, the father of John the Baptist, who is represented by St. Luke, ch. i. 11. as being at the altar

altar of incenſe, when the angel appeared to him, was ſuppoſed to be high prieſt, and to have been offering incenſe in the Sanctum ſanctorum on the great day of atonement, which was on the tenth day of the ſeventh month. See Leviticus xvj. 29—34. The ſeventh month or Tiſri, correſponded partly to our September, partly to our October; and the tenth of Tiſri was ſuppoſed, by the Latin church, to correſpond to September 23. They imagined therefore that Zacharias returned to Eliſabeth on September 24: and therefore the feſtival called Conceptio Johannis Baptiſtæ was fixed on September 24, at which day this feſtival is ſtill noted in the calendars of the church of Rome. Accordingly the feſtival of John's birth was fixed on June 24, which is nine months later: and on this day we ſtill celebrate the feſtival of John the Baptiſt. And as Chriſt was born about ſix months after John the Baptiſt, they fixed on March 25 for the annunciation of the Virgin Mary, and on December 25 for the birth of Chriſt, which is 12 days earlier than according to the calculation of the Greek church: a difference, which aroſe probably from no other cauſe, than a difference in adapting the tenth of Tiſri to the Roman calendar.

Now if Auguſtin, as appears from the preceding quotation, and other members of the Latin church at the end of the fourth century believed that Chriſt was really born on December 25, we muſt conclude that it was this belief, which induced them to fix on December 25 for the celebration of Chriſt's birth: and that they did not fix on that day merely in imitation of the feſtival called Nativitas (or rather Natalis) Invicti. Beſides, the feſtival called Natalis Invicti was not introduced into the Roman calendar before the year 351. In the *old* Roman calendar the Ides of June were ſacred Jovi Invicto: but neither on December 25, nor on any other day of the whole year was there a feſtival called Natalis Invicti. The earlieſt calendar, in which this feſtival appears, is that which is printed in Grævii

Thesaurus Antiq. Rom. Tom. VIII. p. 97—102. under the title, Kalendarium Romanum, sub Imperatore Constantio, Imper. Constantini Magni filio, circa annum Christi CCCLIV compositum, et Valentino cuidam dedicatum. In this calendar, at the eighth of the Ides of January, is marked Natalis Invicti: on which Lambecius in his Notes to this calendar, p. 112, says, 'Per Natalem Invicti significatur dies, quo Imperator *Constantius*, Vetranione VIII. Kal. Januar. A. C. 351. deposito, *Invictus* appellatus est. Qua de re vide Idatii Fastos Consulares anno æræ Hispanicæ 389.' But if the festival called Natalis Invicti was not introduced into the Roman calendar before the year 351, it could not have given rise to the celebration of Christ's birth on December 25, unless we take for granted that the Latin church did not fix on this day before the latter half of the fourth century. Now had this been the case, Augustin, who was born in the year 355, must have known both at what time this Christian festival was fixed at December 25 in the Latin church, and likewise the cause of its being fixed at that day. But if Augustin knew that the Natalis Christi was fixed at December 25, merely in imitation of the Natalis Invicti, he could not have imagined that Christ was *really* born on that day. On the other hand, if the reason why December 25 was chosen for the celebration of Christ's birth, was unknown to Augustin, and he imagined, as many persons do at present, that Christ was really born on December 25, merely because his birth was celebrated on that day, it necessarily follows, that December 25 was chosen before the age, in which Augustin himself lived, and consequently at a time, when the festival called Natalis Invicti did not exist in the Roman calendar. Whether we suppose therefore that the day was chosen before, or whether we suppose that it was chosen after the middle of the fourth century, the inference will be the same. But there is hardly a doubt, that it was chosen before the middle of the fourth century; for Chrysostom, who was a contem-

contemporary of Auguſtin, is ſo far from repreſenting the time of the celebration of Chriſt's birth in the Latin church as lately introduced, that on the contrary he ſays in his Homily 'De Natali Chriſti,' that the day of Chriſt's birth was known in the Weſtern or Latin church from the very beginning (παρα μεν τοις την Εσπεραν οικουσιν ανωθεν γνωριζομενη); for which reaſon he preferred the day adopted by the Latin church to that which was adopted by the Greek church, and ſuppoſed that Jan. 6. was not the day, on which Chriſt was born, but the day, on which he was baptized in the Jordan by John the Baptiſt. See the paſſages quoted in Bingham's Origines Eccleſiaſticæ, B. XX. ch. iv. ſect. 2. and Suiceri Theſaurus, Tom. I. p. 1200, 1201. The notion therefore that the feſtival called Natalis Invicti gave riſe to the celebration of Chriſt's birth on December 25, is devoid of foundation. It is moreover a modern opinion, for none of the ancient fathers have given the leaſt hint of it. It was firſt hazarded as a conjecture by John, metropolitan of Nicæa, (who is ſuppoſed to have lived about the tenth century) in his treatiſe, 'De Nativitate Domini,' publiſhed by Combefis in the ſecond Volume of his Auctarium bibliothecæ Patrum Græcorum: in the laſt century it was revived and defended by Hardouin and Petau: and in the preſent century it was brought into more general circulation, principally by a diſſertation publiſhed by profeſſor Hamberger at Gottingen in 1751, entitled, 'Ritus, quos Romana eccleſia a majoribus ſuis gentilibus in ſua ſacra tranſtulit.' Much ingenuity has certainly been diſplayed in ſupport of this opinion: Natalis Invicti has been taken in the ſenſe of Natalis *Solis* Invicti, becauſe December 25, is about the time of the winter ſolſtice, when the days begin to lengthen, and the ſun, as it were, receives a new birth; and as Chriſt was called the Sun of Righteouſneſs, the analogy between the birth of the Sun and the birth of Chriſt has been ſuppoſed to have preſented itſelf to the primitive Chriſtians. No man has dreſſed

this notion in more fanciful array than Dupuis in his Origine de tous les Cultes, Tom. V. p. 114—139. the object of which work is to derive all religions from the twelve ſigns of the zodiac. But Natalis Invicti, at its firſt introduction into the Roman calendar in the year 351, was ſo far from denoting the birth of the invincible ſun, that it denoted figuratively the birth of the invincible Conſtantius ſon of Conſtantine the Great, as appears from the Note of Lambecius already quoted. Conſequently even if it be true, that the term was afterwards applied to the ſun, though the epithet 'invictus,' which is given to heroes, and to Jupiter and Mars among the Gods, is not very ſuitable to Phœbus or Apollo, yet no inference can be drawn from an application of the Roman calendar made at a time, when the Latin church had already determined the day of the celebration of Chriſt's birth.

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9. St. John ſays, Firſt in ch. ii. 13. Και εγγυς ην το πασχα των Ιουδαιων, και ανεβη εις Ιεροσολυμα ο Ιησους: Secondly, in ch. v. 1. μετα ταυτα ην εορτη των Ιουδαιων, και ανεβη ο Ιησους εις Ιεροσολυμα: Thirdly in ch. vi. 4. ην δε εγγυς το πασχα, η εορτη των Ιουδαιων: Fourthly in ch. xi. 55. ην δε εγγυς το πασχα των Ιουδαιων. On theſe four paſſages is grounded the opinion that between the baptiſm and death of Chriſt four different paſſovers intervened, and conſequently that Chriſt's miniſtry laſted ſomething more than three years. Hence all that St. John relates before ch. ii. 13. is ſuppoſed to have happened before the firſt paſſover: all that he relates between ch. ii. 13. and ch. v. 1. is ſuppoſed to have happened either at, or after the firſt, and before the ſecond paſſover: all that he relates between ch. v. 1. and ch. vi. 4. is ſuppoſed to have happened either at or after the ſecond, and before the third paſſover: and all that he relates after ch. vi. 4. is ſuppoſed to have happened partly about the time of the third paſſover, and

and partly in the year, which elapſed between the third and the laſt paſſover: for the paſſover mentioned ch. xi. 55. is that at which Chriſt was crucified.

On the other hand, not one of the three Evangeliſts, St. Matthew, St. Mark, and St. Luke, has taken notice of any paſſover between the baptiſm of Chriſt, and the paſſover at which he ſuffered. Neither the word πασχα, nor even the word ἑορτη, which might be conſtrued into πασχα, occur in the Goſpels of St. Matthew and St. Mark before the deſcription of the paſſover, at which Chriſt was crucified: and in the Goſpel of St. Luke likewiſe neither of theſe words occurs before ch. xxii. except in ch. ii. 41, 42. which however relates, not to any part of Chriſt's miniſtry, but to the paſſover, which he attended with Joſeph and Mary, when he was only twelve years of age. Further, St. Matthew, St. Mark, and St. Luke, from the place, where they deſcribe Chriſt's return to Galilee after his baptiſm (Matth. iv. 12. Mark i. 14. Luke iv. 14.) to the end of their Goſpels, make no mention whatſoever of any journey from Galilee to Jeruſalem, except the journey which Chriſt took to celebrate the paſſover, at which he was crucified. If therefore we had no other Goſpels, than thoſe of St. Matthew, St. Mark, and St. Luke, we ſhould conclude, that no paſſover intervened between the baptiſm of Chriſt and the paſſover at which he ſuffered. The ancients likewiſe were decidedly of opinion, that all the tranſactions relative to Chriſt's miniſtry, which are recorded by St. Matthew and St. Mark, and St. Luke, happened within the ſpace of *one year*. Euſebius (Hiſt. Eccleſ. Lib. III. cap. 24.) ſpeaking of St. John's Goſpel, ſays, τας αλλας μεν τρεις Ευαγγελιστας συνιδειν παρεσι, μονα τα μετα την εν τω δεσμωτηριω Ιωαννε τε Βαπτιστε καθειρξιν εφ' ενα ενιαυτον πεπραγμενα τω σωτηρι συγγεγραφεναι. And Jerom in his Catalogue of Eccleſiaſtical Writers (Tom. IV. P. II. p. 505. ed. Martianay) ſpeaking of St. John, ſays, 'Aliam cauſam hujus ſcripturæ ferunt: quod, quum legiſſet Matthæi, Marci, et Lucæ, volumina, proba-

probaverit quidem textum hiſtoriæ, et vera eos dixiſſe firmaverit, *ſed unius tantum anni, in quo et paſſus eſt*, poſt carcerem Johannis, hiſtoriam texuiſſe.

To reconcile this apparent difference between the duration of Chriſt's miniſtry, as repreſented by St. John on the one hand, and by St. Matthew, St. Mark, and St. Luke on the other, the ancients (namely, they who perceived the difference, for all of them did not) had recourſe to the following explanation. St. Matthew in ch. iv. 12. and St. Mark in ch. i. 14. where they relate Chriſt's return to Galilee after his baptiſm, ſay at the ſame time, that John the Baptiſt, before Chriſt's return, was caſt into priſon, which was probably the reaſon, why Chriſt quitted the eaſtern bank of the Jordan, and the vicinity of Machærus, the fortreſs in which John was impriſoned by order of Herod, as Herod himſelf was then in that neighbourhood with his army. St. Luke alſo, though not in chap. iv. 14. yet in chap. iii. 19. mentions John's impriſonment. It is true, that not one of theſe three Evangeliſts has mentioned any thing relative to Chriſt between his Baptiſm and his return to Galilee (Matth. iv. 12. Mark i. 14. Luke iv. 14.) except his temptation. But John the Evangeliſt has recorded many tranſactions of Chriſt which took place after his baptiſm, and before John the Baptiſt was impriſoned: for he expreſsly ſays, in ch. iii. 24. *απω γαρ ην βεβλημενον εις την φυλακην ο Ιωαννης*, and in ch. iv. 1. he likewiſe ſpeaks of John the Baptiſt as ſtill baptizing. Conſequently all the tranſactions of Chriſt, which are recorded in St. John's Goſpel between ch. i. 29. and ch. iv. 1. are repreſented as having taken place in the interval, which elapſed between Chriſt's baptiſm, and the impriſonment of John the Baptiſt: and during this interval the firſt paſſover muſt have taken place, for the firſt paſſover is mentioned in ch. ii. 13. Further, the paſſover, which preceded that, at which Chriſt was crucified, is mentioned in ch. vi. 4.: and therefore all the tranſactions, which St. John has related after *this* paſſover,

paſſover, that is, from ch. vii. 1. to the end of his Goſpel, are repreſented as having taken place in the laſt year of Chriſt's life. And ſince he has no where related the impriſonment of John the Baptiſt, his Goſpel preſents no obſtacles to the ſuppoſition, not only that all the events recorded before ch. iv. 1. but that all the events likewiſe which are recorded before ch. vii. 1. happened before the impriſonment of John the Baptiſt. But St. Matthew, ch. iv. 12. St. Mark, ch. i. 14. and St. Luke, ch. iv. 14. *begin* their account of Chriſt's miracles *after* John the Baptiſt's impriſonment, as theſe three Evangeliſts themſelves expreſsly declare. The ſix firſt chapters therefore of St. John's Goſpel may be conſidered as relating to a period of Chriſt's miniſtry, which preceded that, with which St. Matthew, St. Mark and St. Luke *began* their account of Chriſt's miracles: and it is in theſe ſix chapters that all the paſſovers are mentioned except the laſt. In this manner the ancients appear to have reaſoned, and thus they reconciled the duration of Chriſt's miniſtry as repreſented by St. John on the one hand, and by St. Matthew, St. Mark, and St. Luke on the other, by ſuppoſing that St. Matthew, St. Mark, and St. Luke recorded only the tranſactions of the laſt year, but that St. John recorded the tranſactions of the preceding part of Chriſt's miniſtry. Euſebius, a few lines after the paſſage above quoted, ſays, ηκειν ο μεν Ιωαννης τη τε κατ' αυλον ευαγγελιε γραφη τα μηδεπω τε Βαπτιςε εις φυλακην βεβλημενε ωρ@' τε Χριςε ωραχθεντα ωαραδιδωσιν· οι δε λοιποι τρεις Ευαγγελιςαι τα μεχρι τηνδε εις το δεσμωτηριον καθειρξιν τε Βαπτιςε μνημονευουσι. And Jerom, immediately after the paſſage above quoted, adds: Prætermiſſo itaque anno, cujus acta a tribus expoſita fuerant, ſuperioris temporis antequam Johannes clauderetur in carcerem, geſta narravit, ſicut manifeſtum eſſe poterit his, qui diligenter quatuor Evangeliorum volumina legerint. Quæ res etiam διαφωνιαν, quæ videtur Joannis eſſe cum, cæteris, tollit.

But

But the modern harmoniſts have adopted very different principles, and have interwoven the Goſpels of St. Matthew, St. Mark, and St. Luke with that of St. John from the beginning to the end of it. In general they have accommodated the tranſactions recorded by the three former to the feaſts of the paſſover mentioned in the latter: and have inſerted in their harmonies ſome of the tranſactions before the firſt paſſover, others between the firſt and the ſecond paſſover, and ſo on, according as in the opinion of each harmoniſt, theſe or thoſe tranſactions belonged to this or that period of Chriſt's miniſtry. Different harmoniſts however not only make different inſertions in the ſame interval, but differ likewiſe in reſpect to the intervals themſelves. The common opinion is, that St. John has mentioned *four* different paſſovers, namely, in ch. ii. 13. v. 1. vi. 14. and xi. 55. as already ſtated at the beginning of this note, and conſequently that Chriſt's miniſtry laſted between three and four years. But in ch. v. 1. St. John has not uſed the term πασχα, though he has uſed it in the three other places, for he ſays only in general terms εορτη των Ιουδαιων: and though εορτη is here commonly underſtood as denoting the grand feſtival, or the paſſover, yet ſome commentators, and not without reaſon, call this interpretation in queſtion, and ſuppoſe that εορτη here denotes ſome other feſtival, ſince, if it denoted the paſſover, the ſhort compaſs of ch. v. 1.—vi. 4. muſt have included a whole year. It is true that ſeveral Greek MSS. (but not the common printed text) have η εορτη with the article, as if the grand feſtival of the paſſover was meant κατ' εξοχην: but Grieſbach in his note to John v. 1. ſays that the quotation of Origen exactly agrees with our common text, which is a ſtrong argument in favour of its authenticity. The article is likewiſe omitted in the Codex Alexandrinus, Codex Vaticanus, Codex Bezæ, and many other, indeed moſt of the Greek MSS. Some few harmoniſts therefore, in the number of whom is Bengel, aſſume only three paſſovers. Others again,

again, of whom Macknight is one, instead of diminishing, have augmented the number to five, the reason of which I have not been able to discover, unless the term εορτη, used in John vii. 2. though St. John has expressly explained it by σκηνοπηγια, gave rise to the conjecture. As these harmonists, whether they assume three, four, or five passovers accommodate the Gospels of St. Matthew, St. Mark, and St. Luke to that of St. John, and extend the transactions of Christ's ministry recorded by the three first Evangelists to nearly two, or to nearly three, or to nearly four years, according to the number of passovers, which they supposed to be mentioned in St. John's Gospel, so there are other harmonists, who accommodate the Gospel of St. John to those of St. Matthew, St. Mark, and St. Luke, and adopting the opinion of the ancients, that our three first Gospels contain the transactions of only one year, endeavour, as Dr. Priestley has done in his 'Harmony of the Evangelists,' to confine that of St. John within the same compass. To effect this purpose, they find it necessary to reduce the passovers mentioned in St. John's Gospel to two. We have already seen, that St. John himself has expressly mentioned only three: consequently the passover, which is really mentioned by name in ch. vi. 4. presents the only obstacle to the opinion, that no more than two passovers occur in St. John's Gospel, the one in ch. ii. 13. which happened soon after Christ's baptism, the other in ch. xi. 55. which was the passover at which Christ was crucified. This obstacle however is not an immaterial one: for St. John expressly says in ch. vi. 4. ην δε εγγυς το πασχα, η εορτη των Ιουδαιων, and the word πασχα is omitted in no Greek manuscript now extant, and in no ancient version. But Gerard Vossius, in the second dissertation of his work, entitled 'Dissertatio gemina: una de Jesu Christi genealogia: altera, de annis, quibus natus, baptizatus, mortuus,' published at Amsterdam in 1643, conjectured that πασχα was an interpolation, and that εορτη was used by St. John in ch.

ch. vi. 4. as well as in ch. v. 1. to denote, not the paſſover, but ſome other Jewiſh feſtival. The ſame conjecture is made by Mr. Mann, in his 'True years of the birth and death of Chriſt,' p. 161. and by Dr. Prieſtley in his 'Obſervations on the Harmony of the Evangeliſts,' p. 43. Biſhop Pearce ſuppoſes that the whole verſe is an interpolation: for in his note to John vi. 4. in his Commentary on the four Evangeliſts, he ſays, "There does not ſeem to be any reaſon for the Evangeliſt's inſerting this verſe, nothing in this chapter having any relation to the feaſt of the paſſover or to any other of the Jewiſh feaſts. G. J. Voſſius, and Mr. Mann are of opinion that the word πασχα is an interpolation: and I think *that the whole verſe is ſo*, becauſe in ch. v. 1. mention is made of a feaſt, (probably the feaſt of Pentecoſt), and in ch. vii. 2. of the feaſt of tabernacles, between which two no feaſts appointed by the law of Moſes intervened.' By this argument Biſhop Pearce has really given great weight to *his* conjecture: and if any conjecture is here allowable, which I muſt leave undetermined, it is certainly preferable to the conjecture, that πασχα alone is an interpolation. Beſides the omiſſion of ver. 4. does no injury to the connexion: for ver. 3. and 5. are as well connected with each other, as ver. 4. is with either of them.

On theſe points reſts the grand queſtion, which has given riſe to ſo much controverſy, the 'Duration of Chriſt's miniſtry.' An examination of all the arguments, which various writers have uſed in ſupport of their reſpective opinions, would require a volume for this article alone: and therefore I can only mention the various opinions, which have prevailed on this ſubject, with the principal authors, who have written on it. During the three firſt centuries the common opinion was, that Chriſt's miniſtry laſted only one year, or at the outſide a year and a few months. Clement of Alexandria expreſsly confines it to one year, which he calls the acceptable year of the Lord, deſcribed by the

the prophet (Iſaiah lxi. 2.) and in the Goſpel. His words are, Ην δε Ιησους ερχομενος επι το βαπτισμα ως ετων λ' και οτι ενιαυτον μονον εδει αυτον κηρυξαι, και τουτο γεγραπται. ετως· Ενιαυτον δεκτον Κυριω κηρυξαι απεστειλεν με· τουτο και ο προφητης ειπεν, και το Ευαγγελιον. Stromat. Lib. I. p. 407. ed. Potter. According to Origen, Chriſt's miniſtry laſted a year and a few months, for he ſays, ενιαυτον γαρ πε, και μηνας ολιγους, εδιδαξεν. De Principiis, Lib. IV. cap. 5, Tom. I. p. 160. ed. Debarue. Tertullian ſays, (adv. Judæos, cap. 8.) 'Hujus quintodecimo anno imperii paſſus eſt Chriſtus, annos habens quaſi triginta cum pateretur.' Conſequently Tertullian ſuppoſed that Chriſt's miniſtry did not exceed one year. Julius Africanus and Lactantius were likewiſe of the ſame opinion. Irenæus indeed, who lived in the ſecond century, makes an exception to the rule: but his opinion on this ſubject was ſo abſurd, that it is hardly worth mentioning. For in zeal againſt the Gnoſtics, who as well as the fathers of the three firſt centuries, believed that Chriſt's miniſtry laſted about a year, he goes ſo far as to extend it to nearly *twenty years*: in proof of which he appeals to John viii. 57, where certain Jews ſay to Chriſt, 'Thou art not yet fifty years old, and haſt thou ſeen Abraham?' Hence Irenæus argues, that Chriſt was really not far from fifty at that time, and conſequently that nearly twenty years had elapſed from the time of his baptiſm. Irenæus adv. Hæreſes, Lib. II. cap. 22. § 6, p. 148. ed. Maſſuet. Further, in the ſecond epiſtle aſcribed to Clement of Rome, a writer of the firſt century, Chriſt's miniſtry is extended to more than a year, and fixed, agreeably to the opinion, which now prevails at three years: but all critics are at preſent agreed that the ſecond Epiſtle, aſcribed to Clement of Rome, is a forgery of a later age: conſequently it exhibits not the common opinion of the firſt century, but the opinion, which prevailed at the time, when the epiſtle was fabricated. The earlieſt genuine work now extant, in which Chriſt's miniſtry is extended to three,

or even to two years, in the Eccleſiaſtical Hiſtory of Euſebius, who lived in the former part of the fourth century. We have already ſeen that in the opinion of Euſebius the tranſactions of Chriſt's miniſtry recorded by St. Matthew, St. Mark, and St. Luke, were confined within the compaſs of *one* year: yet he ſuppoſed that the *whole* miniſtry, namely, the whole time, which elapſed from the baptiſm to the death of Chriſt, laſted more than three, but not quite four years. His words are, ὁλος ὁ μεταξυ τετραετης παριςαται χρονος. Hiſt. Eccleſ. Lib. I. cap. 9. This inference he deduces from what is ſaid in Luke iii. 2. that Annas and Caiaphas were High Prieſts, when John the Baptiſt began to preach, and from what is ſaid in Matth. xxvi. 3. John xviii. 24. that Caiaphas was High Prieſt when Chriſt was crucified, compared with the accounts of Joſephus relative to the ſucceſſion of High Prieſts at that time: an inference however, which the premiſes aſſumed by Euſebius do not warrant, as appears from the Notes of Valeſius to this chapter. Euſebius further adds, that his calculation does not diſagree with the accounts of the Goſpel, by which he muſt mean the Goſpel of St. John, in reference to the paſſovers, which are there mentioned. Jerom, who wrote in the latter part of the fourth century, and, as well as Euſebius, was of opinion, that St. Matthew, St. Mark, and St. Luke, recorded the tranſactions of only one year of Chriſt's miniſtry, believed alſo with Euſebius that the whole miniſtry laſted more than one year, as may be inferred from the paſſage above quoted, 'prætermiſſo itaque anno, cujus acta a tribus expoſita fuerant, ſuperioris temporis,' &c. But the indefinite term 'ſuperius tempus' leaves it undecided, whether Jerom believed that Chriſt's miniſtry laſted three, or only two years. In fact, Jerom appears to have had no determinate opinion on this ſubject, for in another place (Comment. in Iſaiam. ch. lxi. Tom. III. p. 456. ed. Martianay) commenting on 'the acceptable year of the Lord,' Iſaiah lxi. 2. he ſpeaks as if the whole miniſtry

miniſtry of Chriſt was confined to one year. Annum autem acceptabilem et diem retributionis *omne* prædicationis ejus, quo in carne verſatus eſt, *tempus* intellige. Epiphanius, a contemporary of Jerom ſays, (Hæreſ. LI. cap. 23.) that Chriſt was crucified in his thirty-third year, εν τω τριακοστω τριτω ετει της αυτου ενσαρκωσεως: and adds, ὁ μονον δυο χρονων περιοδος Πασχων εν τοις ευαγγελιοις εμφερεται, αλλα και τριων. Conſequently in the opinion of Epiphanius, Chriſt's miniſtry laſted more than two but not full three years: for ſince Chriſt was thirty years of age, when he began to preach, (Luke iii. 23.) as Epiphanius himſelf obſerves, he could not have preached full three years, if he was crucified in his thirty-third year. This likewiſe agrees with what Epiphanius ſays of the three paſſovers mentioned in the Goſpels (that is, in the Goſpel of John): for three paſſovers include the ſpace of two years, which added to the months, which elapſed between Chriſt's Baptiſm and the Firſt Paſſover, make up the period of time which Epiphanius aſſigned to Chriſt's miniſtry. But that it laſted even ſo long, was not the general opinion at the end of the fourth century, or Epiphanius would not have thought it neceſſary to deny, that it was confined within the compaſs of two paſſovers, δυο χρονων περιοδος Πασχων. The opinion of Euſebius, that it laſted between three and four years, prevailed at laſt over all other opinions on this ſubject, though Auguſtin, whoſe name alone was of great authority, ſtill retained the ancient opinion. During the middle ages no further inquiries appear to have been made on this ſubject: and even after the Reformation all the Harmoniſts of the ſixteenth and ſeventeenth centuries have taken for granted, that Chriſt's miniſtry laſted between three and four years. But Bengel, in his Harmony of the Goſpels publiſhed at Tübingen in 1736, reduced it to two years. And a ſhort time before this Harmony was publiſhed, Mr. Mann revived the ancient opinion, that it laſted one year, which he has defended with great learning and ingenuity, p. 145—165. of

the Diſſertation quoted above in Note 6.: and p. 166—177. he has given a chronological ſynopſis of the four Goſpels, formed on this opinion. Dr. Prieſtley in his 'Harmony of the Evangeliſts in Greek,' printed in 1777, has likewiſe adopted the ancient opinion, which he has defended in his Obſervations, p. 38—43. But in his mode of combining St. John's Goſpel with the other three he differs from Mr. Mann, as every one will immediately perceive, who compares the Harmony of the former with the Synopſis of the latter. They differ indeed in a material point: for Matth. iv. 12. Mark i. 14. Luke iv. 14. where the three firſt Evangeliſts begin their account of Chriſt's miracles, are placed by Mr. Mann *before*, but by Dr. Prieſtley *after* John ii. 13. where the firſt paſſover is mentioned. In 1778, Archbiſhop Newcome publiſhed his Harmony of the Goſpels, and in the Notes annexed to it, eſpecially p. 15, &c. defended the common opinion, in reſpect to the duration of Chriſt's miniſtry. In 1779, Dr. Prieſtley replied in a Letter, prefixed to his 'Harmony of the Goſpels in Engliſh:' which was anſwered by Archbiſhop Newcome in the year following in an eſſay, 'On the Duration of Chriſt's miniſtry, in reply to Dr. Prieſtley,' who ſoon after publiſhed another defence of his opinion in his 'Two Letters to Dr. Newcome, Biſhop of Waterford, on the duration of our Saviour's miniſtry.' In 1779, Dr. Körner publiſhed at Leipzig a ſhort treatiſe entitled, Quot Paſchata Chriſtus poſt baptiſmum celebraverit: and in 1796, Dr. Hänlein publiſhed at Erlangen a ſhort treatiſe entitled, De temporis, quo Jeſus Chriſtus cum Apoſtolis verſatus eſt duratione. He aſſerts, p. 12. ſi computum facimus totius temporis, quo arcta familiaritate apoſtoli cum Jeſu conjuncti fuerunt, eumque docentem audiere, loco triennii, vix unius anni ſpatium colligi poſſe videtur.

Without attempting to decide on ſo difficult a queſtion, I will only obſerve, that, as far as I am able to judge, the Goſpel of St. John preſents almoſt inſuperable obſtacles to the opinion of thoſe, who confine Chriſt's

Chriſt's miniſtry to one year: for in order to effect this purpoſe, it is neceſſary to make omiſſions and tranſpoſitions in St. John's Goſpel, which are not warranted a priori by the laws of criticiſm, but are attempted merely to ſupport a previouſly aſſumed hypotheſis. On the other hand, the opinion that it laſted three years, which receives no ſupport whatſoever from the three firſt Goſpels, cannot be ſatisfactorily proved even from the Goſpel of St. John, who at the utmoſt has noticed only three different paſſovers; at leaſt he has *named* no more.

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10. The following Table conſidered as a General Index to the four Goſpels is a very uſeful one. Our author himſelf expreſsly declares, that it muſt not be conſidered as a chronological table: yet from the tranſpoſitions, which he has made, not only in the Goſpels of St. Mark and St. Luke, but likewiſe in the Goſpel of St. Matthew, as in N°. 29—42. it is obvious that he intended to arrange the facts in chronological order, as well as he was able. For the facts which occur in N°. 29—42. are recorded only by St. Matthew, St. Mark, and St. Luke: and therefore the formation of a mere index did not require that the order of all three ſhould be inverted. The reaſons of each particular tranſpoſition our author has not aſſigned, and indeed the propriety of ſome of them might be called in queſtion: but as almoſt every harmoniſt has a mode of arrangement peculiar to himſelf, and that, which is adopted in the following table, is liable perhaps to fewer objections, than that which is adopted in moſt other harmonies, I leave it to the reader's own judgement to determine on the propriety of each ſingle article.

The duration of Chriſt's miniſtry is a queſtion, which our author paſſes over in total ſilence. That in his opinion it laſted more years than one, may be inferred from what he ſays of Luke ix. 51.—xviii. 14.

a few lines before his Harmonic Table. But he leaves it undetermined, whether it lasted between two and three, or between three and four years: for in N°. 52. he calls the festival (εορτη) mentioned in John v. 1. merely 'a great festival,' not the feast of the passover in particular, as all those harmonists do, who contend that four different passovers are mentioned in St. John's Gospel, and consequently that Christ's ministry lasted more than three years. However, in his Annotations on the New Testament he says at John v. 1. that, though it is a matter of doubt, whether εορτη here means the feast of the passover, or some other feast, he prefers the interpretation of those, who take it in the former

SECT. VIII.

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1. Our author retains the commonly received opinion that all the precepts recorded in the three chapters, Matth. v. vi. vii. were delivered by Christ at one and the same time, or in other words, that Christ delivered a sermon on the mount in the same form, and in the same extent, as that which is recorded by St. Matthew in these three chapters. But many critics are at present of opinion, that these precepts were delivered by Christ at different times, and on different occasions, but that St. Matthew collected them and placed them together in order to give a comprehensive view of Christ's moral doctrines. This opinion has been very ably supported by Professor Pott in a dissertation published at Helmstädt in 1788, entitled De natura atque indole orationis montanæ et de nonnullis hujus orationis explicandæ præceptis: and by Professor Wunibald at Heidelberg in 1794, in his Commentatio biblica in sermonem Christi in monte, Matth. v. vi. vii. More will be said on this subject in the Dissertation on the origin of the three first Gospels.

2. By

2. By the ſermon in parables our author means the collection of parables in Matth. xiii. 1—53., which are recorded by St. Matthew as delivered by Chriſt at one and the ſame time. Some critics ſuppoſe that theſe parables alſo were not all delivered at the ſame time.

3. I know not by what means our author has diſcovered that the diſcourſe delivered by Chriſt in the ſynagogue at Capernaum was of the ſame import as the ſermon on the mount, ſince that diſcourſe is not on record. For St. Matthew ſays nothing of it: and St. Mark, ch. i. 21, 22. and St. Luke, ch. iv. 31, 32. ſay nothing more, than that Chriſt taught in the ſynagogue, and that the people were aſtoniſhed at his doctrine, ſince he taught as one having authority. It is true that St. Matthew, at the end of the ſermon on the mount, ch. vii. 28. ſays likewiſe 'that the people were aſtoniſhed, &c.' But we cannot therefore conclude that the two diſcourſes were of the ſame import.

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4. The arguments for the opinion that N°. 25—30. contain the hiſtory of only one day may be ſtated thus. N°. 27. is the ſermon on the mount, Matth. v. vi. vii. N°. 28, 29, 30. the cure of the leper, of the centurion's ſervant, of Peter's mother in law, with other ſick perſons at Capernaum, are related by St. Matthew in ch. viii. 1—17. as events which took place on the ſame day, on which the ſermon on the mount was delivered. Further, the cure of the demoniac at Capernaum, N°. 25, which however is not mentioned by St. Matthew, took place according to Mark i. 29, 30. Luke iv. 38. on the ſame day as the cure of St. Peter's mother in law, N°. 30. Laſtly, Chriſt's choice of the twelve Apoſtles, N°. 26. which is likewiſe not mentioned by St. Matthew, immediately preceded the ſermon on the mount, according to Luke vi. 12—49. Conſequently, all the events in N°. 25—30. happened on the ſame day. This is the

deareſt method of ſtating the arguments in favour of our author's opinion. They are liable however to ſome objections. In the firſt place, according to St. Mark and St. Luke, the cure of St. Peter's mother in law, N°. 30, ſucceeded the cure of the demoniac in the ſynagogue at Capernaum, without the intervention of any event whatſoever. For St. Mark ſays, ch. i. 29. Και ευθεως εκ της συναγωγης εξελθοντες ηλθον εις την οικιαν Σιμωνος, and St. Luke, ch. iv. 38. αναςας δε εκ της συναγωγης εισηλθεν εις την οικιαν Σιμωνος. Further, the cure of the leper, N°. 28. took place according to St. Mark and St. Luke on a later day: for St. Mark after having related the cure of St. Peter's mother in law, ch. i. 29—31. adds, ver. 32. οψιας δε γενομενης, οτε εδυ ο ηλιος, and ver. 35. και πρωι ενννχον λιαν αναςας εξηλθε. St. Luke alſo, after having related the cure of St. Peter's mother in law, ch. iv. 39. adds, ver. 40. δυνοντος δε του ηλιου, and ver. 42. γενομενης δε ημερας. What follows therefore is repreſented as having happened after the day on which the demoniac and St. Peter's mother in law were cured. Now the cure of the leper is related, by St. Mark in ch. i. 45—50. and by St. Luke in ch. v. 12—16. And N°. 26, 27. 29. are repreſented by St. Luke as having taken place at a ſtill later time; for they are recorded in ch. vi. 12—49. vii. 1—10. N°. 27. 29. are not recorded by St. Mark; but in N°. 26. which he has recorded, he agrees with St. Luke in referring it to a later day; for he has it in ch. iii. 13—19. It appears there that, according to St. Luke's repreſentation N°. 25. and 30. happened not only on the ſame day, but without the intervention of any other miracle or event whatſoever; that N°. 26, 27, 28, 29. which our author has inſerted as intermediate events, happened according to St. Luke at a later time: and that St. Mark's repreſentation, in as much as he has recorded, agrees with that of St. Luke. St. Matthew on the contrary repreſents N°. 27, 28, 29, 30. as immediately following each other. Now as St. Matthew was not only an Apoſtle, but lived at Capernaum,

Capernaum, where the events in queſtion took place, and was probably preſent at the ſermon on the mount, and thence followed Chriſt into Capernaum, his repreſentation is juſtly preferred by our author, who ſays of the cure of the leper, N°. 28. that St. Mark and St. Luke 'were unacquainted with the time, and St. Luke even with the place, in which it happened.' It may be admitted then, on the authority of St. Matthew, that the events related in N°. 27—30. happened on the ſame day. But the queſtion is: Ought we to refer N°. 25. and 26. likewiſe to the ſame day? On theſe two articles St. Matthew is totally ſilent, and therefore we have the authority only of St. Mark and St. Luke. But though St. Mark and St. Luke refer N°. 25 to the ſame day as they refer N°. 30, yet they both agree in referring N°. 26 to a later day. We have no authority whatſoever therefore for referring N°. 26 to the day aſſigned by our author: and, even if we refer N°. 25 to that day, it ought not to occupy the place which he has allotted to it, but ſhould immediately precede N°. 30, for the reaſon already aſſigned. On the other hand, if we refer N°. 26 to that day; we muſt neceſſarily refer N°. 25 to an earlier day; for on theſe two articles St. Mark and St. Luke are our only guides, and they both agree in making a very diſtinct and circumſtantial ſeparation of them.

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5. Nain was about twelve ſtadia from mount Thabor. See Relandi Palæſtina (Traject. Batav. 1714, 4to.) p. 904.

6. If we ſeparate N°. 35, we muſt likewiſe ſeparate N°. 36; for the latter is a continuation of the diſcourſe delivered in the former. St. Luke has the one in ch. xi. 14—36. the other in ch. xi. 37.—xii. 12.

7. That Chriſt was invited to dinner by a Phariſee on the ſame day on which he caſt out a devil appears from Luke xi. 14. 37. It is likewiſe true, that St. Mark in ch. iii. 20. to which our author appeals, ſays,

the multitude, which ſurrounded Chriſt was ſo great, that he was prevented even from eating bread. But that this prevention had taken place on the day on which the Phariſees afterwards invited Chriſt to dinner, is at leaſt a matter of doubt. For St. Mark ſays in ch. iii. 13, 14. Και αναβαινει εις το ορος, και προσκαλειται ους ηθελεν αυτος· και απηλθον προς αυτον· και εποιησε δωδεκα, κ. τ. λ. He then enumerates the twelve Apoſtles, ver. 17—19. and immediately adds ver. 20, 21. και ερχονται εις οικον· και συνερχεται παλιν οχλος, ωσε μη δυνασθαι αυτους μηδε αρτον φαγειν· και ακουσαντες οι παρ' αυτου, εξηλθον κρατησαι αυτον, ελεγον γαρ, οτι εξεση. St. Mark then proceeds in ver. 22. Και οι Γραμματεις οι απο Ιεροσολυμων καταβαντες ελεγον οτι Βεελζεβουλ εχει, and in ver. 23—31. relates Chriſt's confutation of this opinion, which St. Matthew has related in ch. xii. 22—30. and St. Luke in ch. xi. 14—23. who likewiſe mention the occaſion of this diſcourſe, namely, that Chriſt had caſt out a devil, which St. Mark has not mentioned. One might conclude therefore from St. Mark's account, that Chriſt was prevented from acting by the thronging of the multitude immediately after his return to his houſe at Capernaum, on the day on which he had choſen his apoſtles: that ver. 20, 21. to which neither St. Matthew nor St. Luke have any thing which correſponds, are connected with the preceding verſes: and that ver. 22—31. which relate to a new ſubject, are the only verſes which correſpond to Matth. xii. 22—30. Luke xi. 14—23. But our author, like many other harmoniſts, ſeparates Mark iii. 20, 21. from the preceding verſes, and joins them to the following, and thus makes the prevention in queſtion take place on the day, on which Chriſt caſt out a devil, and confuted the opinion, that he caſt out devils by Beelzebub.

8. Even if our author is right in his application of Mark iii. 20. the inference, which he here deduces, is without foundation. For that Chriſt was ſo engaged on one day that he had not time to eat, cannot

excite even a conjecture that he was ſo engaged the day before.

9. The ancient Greeks uſed αριστον to denote an early breakfaſt, which they took at ſun-riſe, for Athenæus ſays, (Lib. I. Cap. 5. Pag. 11. ed. Caſaubon 1698, fol.) αριστον μεν εστι το υπο την Εω λαμβανομενον: and they uſed δειπνον to denote the meal, which they took at noon. Αριστον therefore was the breakfaſt of the ancient Greeks, and δειπνον their dinner. But as the hours of eating generally become later and later in proportion as luxury increaſes, the αριστον was in later ages taken at noon, the ancient time of the δειπνον, in the ſame manner as ladies of faſhion in London ſit down to breakfaſt at the time when their anceſtors ſat down to dinner: for Athenæus, who lived in the ſecond century, immediately adds, δειπνον δε μεσημβρινον, ο ημεις αριστον, κ. τ. λ. Such was the uſe of αριστον among the Greeks. But as it was adopted by the Jews and written אַרִסְתוֹן, or אַרְסְמוֹן, we muſt explain αριστηση, Luke xi. 37. from the Jewiſh, not the Greek uſage. Now the Jews applied it to denote not an early, but a late meal: for Buxtorf (Lex. Talm. p. 227.) quotes the following paſſage, לרמשא עבד לון ארסתון, *veſperi* fecit illis αριστον. Even in the Septuagint it is uſed to denote a late meal, as appears from 2 Sam. xxiv. 15. εδωκε κυριος θανατον εν Ισραηλ απο πρωιθεν εως ωρας αριστου.

10. All theſe diſcourſes and parables might be delivered in leſs than an hour, and therefore there is no neceſſity for ſuppoſing that the meal, to which the Phariſee invited Chriſt, was given ſo early as ten in the morning, in order to allow time for their delivery. Beſides, if we fix on ſo early an hour, we ſhall hardly allow ſufficient time for the events, which, in our author's opinion, had already taken place on that day.

11. This interpretation of σαββατον δευτεροπρωτον is peculiar to our author. He was led to it perhaps from the uſe of the word deuterocanonicus; and as the term 'liber deuterocanonicus' is uſed to denote 'a book

book inſerted in the canon, though its claim is doubtful,' ſo he ſuppoſes that σαββατον δευτεροπρωτον was uſed by St. Luke to denote that part of Friday before ſun ſet, which ſcrupulous Jews annexed to the ſabbath, though in reality no part of it; for even at this day the ſtrict Jews abſtain from work and all payments of money after three o'clock on Friday afternoon. Now if σαββατον πρωτον had been ever uſed to expreſs the main or primary ſabbath, that is, the time which elapſed from Friday at ſun ſet to Saturday at ſun-ſet, the ſuppoſition that σαββατον δευτεροπρωτον denotes the ſecondary or acceſſory part of it might be admitted. But as σαββατον πρωτον is never uſed in this ſenſe, our author's conjecture is deſtitute of ſupport. Scaliger's interpretation is 'primum ſabbatum poſt ſecundum diem Paſchatos,' Wetſtein's 'primum ſabbatum menſis ſecundi,' which is approved by Storr, who in his 'Deſign of the Evangelic Hiſtory and Epiſtles of John *,' p. 315. analyſes the expreſſion thus, σαββατον πρωτον τε δευτερε μηνος. Dodwell ſays, that as there were three grand feſtivals in the Jewiſh year, the Paſſover, the feaſt of Pentecoſt, and the feaſt of Tabernacles, the firſt may be denoted by πρωτοπρωτος, the ſecond by δευτεροπρωτος, the third by τριτοπρωτος. Various other interpretations of this expreſſion, which occurs no where except in Luke vi. 1. may be ſeen in Poli Synopſis, and Wolfii Curæ.

12. This intepretation, which is likewiſe peculiar to our author, is abſolutely inadmiſſible, for no Greek writer ever uſed ετερος in the ſenſe, which he has aſcribed to it. If St. Luke had intended to expreſs the ſabbath itſelf, in oppoſition to what the Jews annexed to it, he would have uſed το σαββατον: or, if he intended to divide the whole into two parts, he would have uſed, not ἑτερος but λοιπος, and have written, not ἑτερον σαββαλον, but το λοιπον τε σαββαλε. Whatever may be

* The German title of this work is, Ueber den Zweck der evangeliſchen Geſchichte und der Briefe Johannis. Tübingen. 1786, 8vo.

be the meaning therefore of σαββατον δευτεροπρωτον, Luke vi. 1. we muſt neceſſarily underſtand σαββατον ετερον of a totally different ſabbath. St. Matthew likewiſe, though he has not noted a difference of time, has clearly noted a difference of place, for he ſays, ch. xii. 9. και μεταβας εκειθεν ηλθε, κ. τ. λ. Conſequently our author's opinion, that all the events in N°. 33—37. took place within the compaſs of four and twenty hours, on which a doubt has been already expreſſed in Note 9, is a miſtaken one.

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13. I here retain Beelzebub, as our author has written it, which is in fact the proper orthography, for all the Greek manuſcripts without exception have Βεελζεβουλ with λ not with β. The Engliſh and other modern tranſlations have Beelzebub with a *b*, for no other reaſon than becauſe the word is ſo written in the Latin Vulgate, to which the tranſlators in many inſtances paid more regard than to the original. But the moſt ancient Latin MSS. for inſtance the Latin of the Codex Bezæ, have Beelzebul.

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14. Our author here ſpeaks in reference to the day of the ſermon in parables, which he ought to have expreſſed. But according to Mark iv. 35. to which he appeals, Chriſt put to ſea on the evening of that very day (εν εκεινη τη ημερα οψιας γενομενης), on which he had delivered the parables. In Luke viii. 22. to which our author likewiſe appeals, there is no determination of time whatſoever: for St. Luke ſays merely εν μια των ημερων.

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15. Rather on the evening of that very day on which the ſermon on the mount was delivered. For in ch. viii. 1. St. Matthew relates Chriſt's deſcent from the mount, ver. 5. his entrance into Capernaum, ver. 16. he ſays, οψιας δε γενομενης, and in ver. 18. adds,

ιδων

ιδων δε ο Ιησους πολλους οχλους περι αυτον, εκελευσεν απελθειν εις το περαν,

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16. St. Luke is ſo far from having determined the time, that he virtually confeſſes, by the indeterminate expreſſion εν μια των ημερων, that he himſelf did not know the time. We have not therefore a majority of evidence in favour of the opinion, that the ſtorm in queſtion happened after the ſermon in parables. We have St. Mark only on the one ſide, St. Matthew on the other. According to Matth. viii. 1—24. Chriſt entered the ſhip, in which he ſuffered the ſtorm, on the evening of that day, on which he delivered the ſermon on the mount, Matth. v. vi. vii. According to Mark iv. 35—37. he entered the ſhip, in which he ſuffered the ſtorm, on the evening of that day, on which he delivered his ſermon in parables, Mark iv. 1—34. Now St. Matthew was both an Apoſtle, and an inhabitant of Capernaum, where Chriſt entered the ſhip: and therefore that he was better acquainted with the time, when the ſtorm happened, is more probable, than that St. Mark knew the time better than St. Matthew. The objection, which our author makes a few lines before, that in this inſtance St. Matthew was not an eye-witneſs to the fact, ſince he relates the ſtorm in ch. viii. and his own call to the apoſtleſhip in ch. ix. on Chriſt's return to Capernaum, is really of no weight. For if St. Matthew was called to the apoſtleſhip immediately on Chriſt's return, the time when the ſtorm happened, muſt have been as well known to St. Matthew, as if he himſelf had been in the ſhip: and the very circumſtance that his own election immediately ſucceeded that event, muſt have ſo impreſſed it on his memory, that he could not eaſily have forgotten it. Beſides, our author's objection cannot be applied without involving us in a contradiction. For the object of it is to give probability to the opinion, that the ſtorm happened, not after the ſermon

ſermon on the mount, as St. Matthew repreſents it, but after the ſermon in parables, as St. Mark repreſents it. But if it happened after the ſermon in parables, it happened after St. Matthew's call to the apoſtleſhip, for St. Matthew relates the ſermon in parables in ch. xiii. Conſequently, we cannot apply the objection, without contradicting the objection itſelf. If it be ſaid in reply, that St. Matthew did not write in chronological order, and therefore that we cannot infer that he was called to the apoſtleſhip before the ſermon in parables merely becauſe he has related the one in ch. ix. the other in ch. xiii. we may anſwer that, if this mode of reaſoning is inadmiſſible, no one can infer that the ſtorm preceded St. Matthew's election, merely becauſe it is related in ch. viii. In whatever view therefore the ſubject be examined, whether it be admitted, or whether it be denied, that St. Matthew wrote in chronological order, the inference in this caſe will be the ſame. Laſtly, ſince St. Matthew has recorded both the ſermon on the mount and the ſermon in parables, it is leſs probable on this account alſo, that he annexed to the one a fact, which really followed the other, than that St. Mark did ſo, who has recorded only the latter. And ſince St. Matthew expreſsly ſays, ch. xiii. 53, 54. και εγενετο οτε ἐτελεσεν ο Ιησους τας παραβολας ταυτας μεταβην εκειθεν, και ελθων εις την πατριδα αυτου εδιδασκεν αυτους εν τη συναγωγη αυτων, we muſt conclude, unleſs we contradict the authority of a writer, who had certainly the beſt means of information, that Chriſt, after the ſermon in parables was ended, inſtead of going to the ſea ſide, took the road to Nazareth, which is called his country, becauſe it was the reſidence of Joſeph and Mary.

CHAP.

CHAP. III.

OF THE CAUSE, WHY ST. MATTHEW AND ST. MARK, AND ALSO ST. MARK AND ST. LUKE, HAVE IN SEVERAL INSTANCES A REMARKABLE VERBAL HARMONY, THOUGH THE ONE DID NOT COPY FROM THE WRITINGS OF THE OTHER.

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1. This cauſe will be particularly examined in the Diſſertation on the origin of the three firſt Goſpels.

2. Our author writes ὃ ἐν τῇ χειρι αὐϑε without το πλινον in order to make a Hebraiſm, where in fact there is none. In the expreſſion ὃ το πλινον ἐν τῇ χειρι αὐϑε, uſed both by St. Matthew and St. Luke, there is no Hebraiſm whatſoever, for ὃ relates to πλινον and αὐϑε to χειρι. The peculiarity of the Hebrew language in this reſpect is, that a pronoun relative and a pronoun demonſtrative are joined with the *ſame* ſubſtantive, as in Pſalm cxliv. 8. אֲשֶׁר פִּיהֶם דִּבֶּר־שָׁוְא, which literally rendered is, Quorum os eorum loquitur vanitatem. Conſequently to make the phraſe in queſtion a Hebraiſm it muſt be written ὃ το πτυον αυτε εν τῃ χειρι αυτε; and Juſtin Martyr in his Dialogue with Trypho really quotes it thus.

3. Theſe two events are the cure of a paralytic, which St. Matthew has related in ch. ix. 1—8. and the cure of Jairus's daughter, which he has related ch. ix. 18—25. The former is related by St. Mark in ch. ii. 1—12. by St. Luke in ch. v. 17—26. and the latter is related by St. Mark in ch. v. 21—43. by St. Luke in ch. viii. 40—56. In the former, St. Mark and St. Luke (and alſo St. Matthew, which our author has not obſerved) have a great ſimilarity of expreſſion: but throughout the whole of the latter there is no verbal agreement whatſoever, not even in

Mark

Mark v. 22. Luke viii. 41. which our author has particularly quoted.

4. De Oratione, cap. 27. Tom. I. p. 245, 246. ed Delarue.

5. Inſtead of ſaying 'to follow any one' the Syrians ſay 'to follow after any one,' as may be ſeen on conſulting theſe paſſages in the Syriac verſion. In the Hebrew Bible likewiſe, which is better authority, becauſe it is an original, (whereas in the Syriac verſion the turns of expreſſion might be aſcribed to a cloſeneſs of tranſlation,) the ſame mode of ſpeaking is uſed. Thus in 1 Kings xix. 20. וְאֵלְכָה אַחֲרֶיךָ, which in the LXX. is literally rendered by και ακολουθησω οπισω σε.

6. According to Grieſbach's text, which is ſupported by the beſt authority, St. Mark has really uſed ακολουθειν. But then he has uſed it in this inſtance with οπισω μου, not with μοι, as a claſſic writer would have done. However, the Evangeliſts themſelves uſe the conſtruction ακολουθειν τινι much more frequently than the conſtruction ακολουθειν, or ελθειν, οπισω τινος, which makes their agreement in here uſing the latter conſtruction the more remarkable.

7. St. Mark and St. Luke have here uſed γαζοφυλακιον to denote the treaſury, in which voluntary contributions were depoſited for the ſervice of the temple. The word is frequently uſed both in the Septuagint and in the Greek Apocrypha: and in the book of Nehemiah it always denotes the ſacred treaſury in particular. Thus in ch. x. 37. οισομεν τοις ιερευσιν εις το γαζοφυλακιον οικου του Θεου: ch. xiii. 4. εν γαζοφυλακιω οικου Θεου ημων: ver. 7. ποιησαι αυτω γαζοφυλακιον εν αυλη οικου του Θεου. St. Mark and St. Luke therefore are ſo far from having taken γαζοφυλακιον in an unuſual ſenſe, that they have taken it in the ſenſe, to which it was appropriated by particular uſage. Conſequently in this inſtance their agreement in expreſſing the ſame thing by the ſame word proves nothing in reſpect to our preſent inquiry. Nor is their agreement in the uſe of

the word λεπτον at all extraordinary, though this word occurs no where elſe in the New Teſtament. Λεπτον was the name of the ſmalleſt coin among the Greeks: it was the 7th part of the Χαλκες, the 56th part of the Οβολος, and the 336th part of the Δραχμη. Now in Mark xii. 42. Luke xxi. 2. the ſubject relates to a poor woman, who, while the rich depoſited in the treaſury large ſums, contributed two pieces of the ſmalleſt Jewiſh coin. That theſe two Evangeliſts therefore, in relating the ſtory in Greek, ſelected the Greek word, which denoted the ſmalleſt coin among the Greeks, is what might be naturally expected, and requires no further explanation.

8. Φως is here uſed as ſynonymous to πυρ. Theſe two words, which no claſſic Greek writer would have confounded, were ſometimes exchanged by Jewiſh Greek writers, and uſed as ſynonymous, becauſe the ſame Hebrew word אור denotes both light and fire. It is true that after points were added, the Vau was written with Holem, when אור was taken in the former ſenſe, and with Shurek, when it was taken in the latter; yet, notwithſtanding this Maſoretic refinement, the word remained in fact the ſame. In Syriac, πυρ was expreſſed by ܢܘܪܐ, φως by ܢܗܪܐ, which differ only in the guttural ܗ, and were probably pronounced ſo nearly alike, that it was very difficult to diſtinguiſh them.

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9. Our author here adds ὁ before αγιον, in order to make a Hebraiſm, though the phraſe uſed by St. Luke has none.

10. עשה חיל is rendered in the LXX. by εποιησε δυναμιν. See Pſalm cvii. (cviii. in LXX.) ver. 15, 16. For δυναμιν St. Luke has ſubſtituted κρατος.

11. Προ προσωπου του κυριου is a literal tranſlation of לפני יהוה, or לפני אלהים, expreſſions, which inceſſantly occur in the Hebrew Bible.

12. Σκια

12. Σκια θανατε is the literal tranſlation of צלמות, which is thus rendered in the LXX. in Job iii. 5. xii. 22. xxiv. 17. xxviii. 3. and in other places.

13. In the LXX. μασιξ is ſo far from being the uſual tranſlation of נגע, that, though נגע occurs ſixty times in the Old Teſtament, it is rendered by μασιξ in only three inſtances, Pſalm xxxviii. 9. (not ver. 12. as both Kircher and Tromnius have here inaccurately quoted), Pſalm lxxxviii. 32. xc. 10. The ſecond of theſe three paſſages is, επισκοψομαι εν ραβδω τας ανομιας αυτων, και εν μασιξι τας αμαρτιας αυτων, where μασιξ, as well as נגע in the Hebrew, is uſed in its primitive ſenſe. In the firſt example it is likewiſe uſed literally: but in the third example, which is μασιξ σε εγγιει τω σκηνωματι σε, it admits at leaſt of a figurative ſenſe. N. B. The preceding quotations are in reference to the Greek diviſion of the Pſalms. In Prov. vi. 33. where נגע ſignifies 'pain' or 'affliction,' it is rendered in the LXX. by οδυνη: but Symmachus has even in this inſtance uſed μασιξ.

14. As our author has not mentioned the line in Homer, he probably quotes on the authority of H. Stephens, or Scapula, the former of whom after he has explained μασιξ as denoting metaphorically 'pœna' adds, quo ſenſu dixit Homerus μασιγα Διος. Now H. Stephens had probably the following line in view. Iliad, N. 812. where Ajax ſays,

Αλλα Διος μασιγι κακη εδαμημεν Αχαιοι.

But the ſubject here relates to the havock made among the Greeks by Hector, whom Ajax deſcribes as a ſcourge in the hands of Jupiter: and there is no reference, as our author ſuppoſed, to any diſeaſe inflicted by Jupiter.

15. It is the literal tranſlation of לפנו.

16. In 2 Kings xii. 17. (not 18. as our author quotes) we find ελαξεν Αζαηλ το προσωπον αυτε αναβηναι επι Ιερουσαλημ: but neither in this, nor in the other two

examples is στηριζω uſed with προσωπον as in Luke ix. 51. However in the Greek verſion of Ezekiel στηριζω προσωπον frequently occurs. Thus in ch. xxi. 2. στηρισον το προσωπον σε επι Ιερουσαλημ: and in ch. xxviii. 21. στηρισον το προσωπον σε επι Σιδωνα. In both theſe inſtances שִׂים פָּנִיך, converte faciam tuam, is uſed in the Hebrew.

17. In Syriac the common meaning of ܗܵܐ is 'ecce,' as of הִנֵּה in Hebrew, and of ἰδε in Greek: nor does it appear to be ever uſed in the ſenſe of 'jam.' That the Syriac tranſlator has uſed it in Luke xiii. 16. ſhews nothing more than that he took ἰδε in its common acceptation.

18. A better example is in 1 Kings xvii. 24. where ἰδε is uſed in the Greek, and עַתָּה זֶה in the Hebrew.

The preſent is the moſt convenient place for the examination of a ſubject, which has lately engaged the attention of ſome of the moſt eminent German critics, namely, 'The origin of our three firſt Goſpels.' Our author himſelf, in the preceding chapter, has delivered his opinion, though without entering into any minute inveſtigation. Indeed the principal publications on this ſubject have appeared ſince the year 1788, when the laſt edition of his Introduction was printed, and therefore he had not an opportunity of entering ſo deeply into it, as he otherwiſe would have done. But as the ſubject is of great importance, and has material influence on every other critical queſtion relative to our canonical Goſpels, I thought it an indiſpenſable duty to inſtitute a particular inquiry into it, which I have done in the Diſſertation printed in the latter half of this volume, and which the reader is requeſted to peruſe immediately, becauſe frequent reference will be made to it in the Notes to the three following chapters.

CHAP.

CHAP. IV.

OF ST. MATTHEW'S GOSPEL.

SECT. I.

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1. SEE Simonis Onomaſticum Novi Teſtamenti (Halæ, 1762, 4to.) p. 107, 108.

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2. Not only in regard to the main point, but in regard likewiſe to all the concomitant circumſtances, are the accounts, which are given in Matth. ix. 9—17. Mark ii. 13—22. Luke v. 27—39. preciſely the ſame: and in the greateſt part of the narrative St. Mark has even the ſame words, as St. Matthew. See the Diſſertation on the Origin of our three firſt Goſpels, Firſt Diviſion, Sect. 8. All three Evangeliſts agree in relating, immediately after the deſcription of Chriſt's cure of a perſon afflicted with the palſy at Capernaum, (Matth. ix. 1—8. Mark ii. 1—12. Luke v. 17—26.) that Chriſt departed from the houſe where the paralytic perſon had been cured, and that ſeeing a certain collector of tribute, who was then engaged in the duties of his office, Chriſt invited him to become his diſciple, that this collector of tribute accepted the invitation, that in conſequence of his acceptance a repaſt was prepared, of which Chriſt and his diſciples partook, that certain Phariſees to whom tax-gatherers were obnoxious, ſeeing Chriſt in ſuch company, cenſured him on that account, and that Chriſt anſwered 'they who are whole need not a phyſician, but they who are ſick.' Further, all three Evangeliſts agree in relating that ſome diſciples of John the Baptiſt, who were accuſtomed to a more auſtere life, ſeeing Chriſt at an entertainment,

tainment, expreſſed their ſurprize at it, and that Chriſt anſwered them in the parable of the bridegroom, the parable of an old garment mended with new cloth, and the parable of old bottles filled with new wine. It is reaſonable to ſuppoſe therefore, that all three Evangeliſts have recorded one and the ſame fact, and that, though they differ in reſpect to the *name* of the collector of tribute, they mean one and the ſame *perſon*. Now ſince both St. Mark and St. Luke agree in calling him Λευις, we may conclude that לוי was the name, which was written in the common Hebrew document, and that both St. Mark and St. Luke retained it without any alteration. St. Matthew, on the contrary, exchanged the name of לוי for that of מתי, not becauſe לוי was a miſtake in the original document, but probably becauſe St. Matthew, after he was become a diſciple of Chriſt, laid aſide his former name, which would have inſtantly reminded the Jews of an occupation, which was offenſive to them, and adopted a new one, in the ſame manner as the apoſtle Lebbæus adopted the name of Thaddæus, John, the couſin of Barnabas, the name of Mark, and Saul altered his name to that of Paul. According to this repreſentation Levi (or Levis) and Matthew were nothing more than different names of the ſame perſon, the former being that, which he bore, while he was collector of tribute, the latter the name which he afterwards aſſumed. In the original Hebrew document the name of לוי was aſcribed to him in the place, where his invitation to the apoſtleſhip was deſcribed, becauſe *at that time* he bore the name of Levi: and St. Mark and St. Luke retained the name, which they found in the common Hebrew document, becauſe, as they themſelves were not Apoſtles, and had no connexion with St. Matthew, they either did not know, that St. Matthew had changed his name, or were not aware that the name לוי, which they found in their common document, denoted the Apoſtle Matthew. But St. Matthew himſelf, as he had laid aſide the name of לוי long before he wrote his Goſpel,

Goſpel, ſubſtituted the name, by which he was generally known at the time when he wrote.

3. If St. Matthew and Levi had been names of two different perſons, and theſe two perſons had been invited by Chriſt at the ſame time to become his diſciples, it is very improbable that St. Matthew would have confined the whole narrative in ſuch a manner to himſelf, as not to give even the moſt diſtant hint, that another perſon received, at the ſame time, a ſimilar invitation. But if the omiſſion of the name of Levi in St. Matthew's Goſpel muſt appear extraordinary under theſe circumſtances, what muſt we think of the omiſſion of the name of Matthew in the place where St. Mark and St. Luke relate the call of Levi. Our author indeed endeavours, as will preſently appear, to aſſign reaſons, which might have induced theſe two Evangeliſts to relate the call of the one, and omit the call of the other. But his reaſons are merely imaginary: and if they were ever ſo well founded, they never could juſtify a *deſigned* omiſſion, as his arguments imply, of the call of a perſon, who was received into the number of the twelve Apoſtles, and that too in the very place, where they relate the call of his ſuppoſed colleague.

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4. It is true that St. Mark (but not St. Luke) calls Levi the ſon of Alphæus: but that he was therefore a relation of Chriſt, is an inference, which we cannot make, unleſs we take for granted, 1ſt, that Alphæus, mentioned Mark ii. 14. as the father of Levi, was the *ſame Alphæus*, who is mentioned as the father of James the Apoſtle, Matth. x. 3. Mark iii. 18. Luke vi. 15. and 2dly, that James the Apoſtle, ſon of Alphæus, was the *ſame James*, who is mentioned Matth. xiii. 55. and there called one of Chriſt's brethren, (αδελφοι). This is the only mode of reaſoning, by which a relationſhip can be made out between Levi and Chriſt: and if theſe two juſt mentioned poſitions could be proved to be true,

it would follow that Levi was a brother of James the Leſs, as he is called, and a relation of Chriſt. But the firſt of them it is at leaſt difficult to prove; for we have not ſufficient data, to determine the identity of the Alphæus mentioned in Mark ii. 14. with the Alphæus mentioned in Matth. x. 3, &c.: and the identity of the name is no argument for the identity of the perſon, ſince various perſons, who lived in Galilee, might have borne the name of Alphæus. Michaelis himſelf likewiſe has ſince abandoned the opinion that the Alphæus mentioned in Mark ii. 14. was the ſame as the Alphæus mentioned in Matth. x. 3, &c. as appears from what he ſays, on Mark ii. 14. in his Annotations on the three firſt Goſpels, publiſhed in 1790. But even if their identity be granted, it will be of no uſe; for the other poſition not only cannot be proved to be true, but may be proved to be falſe. For none of Chriſt's brethren believed in him, at leaſt not at the time when he choſe his twelve Apoſtles, ſince it is expreſsly ſaid in John vii. 5. Ουδε γαρ οι αδελφοι αυτε επιςευον εις αυτον: and that the twelve Apoſtles had been already choſen at that time appears from what Chriſt ſays a few verſes before (John vi. 70.), ουδε εγω υμας τες δωδεκα εξελεξαμην, κ.τ.λ. See alſo Mark iii. 21. 31. But if none of Chriſt's brethren believed in him, none of them could have become an Apoſtle: and therefore the James, who is mentioned, Matth. xiii. as one of Chriſt's brethren (αδελφοι) cannot be the Apoſtle James, the ſon of Alphæus. It cannot be objected, that the word αδελφος has a different meaning in John vii. 5. from that which it has in Matth. xiii. 55. and that in one place it muſt be taken in a remote, in the other in its proper ſenſe: for this would be to adopt a mere arbitrary interpretation, in order to ſupport a previouſly aſſumed opinion.

5. Though St. Mark and St. Luke relate that the entertainment was given in the houſe of Levi, we cannot conclude that it was not given in the houſe of St. Matthew, without being guilty of a petitio principii, and

and of taking for granted that Levi and Matthew were different perſons. That St. Matthew has barely mentioned the feaſt, without noticing the founder of it, is a proof only of his own modeſty.

6. This is the only ſolid argument, which can be alledged in favour of the opinion, that Matthew and Levi were two different perſons: but this argument will not outweigh the arguments in favour of their identity, if a reaſon can be aſſigned, why St. Mark and St. Luke, in relating Chriſt's invitation of a collector of tribute at Capernaum to become his diſciple, agreed in calling him Levi, though each of them in his catalogue of the twelve Apoſtles has uſed not the name of Levi, but that of Matthew. And this reaſon has been already aſſigned in Note 2.

7. It may be here aſked: Of what Apoſtles? For our author himſelf acknowledges in his Note to Mark ii. 14. that more perſons, than one, who bore the name of Alphæus, are mentioned in the New Teſtament.

8. That James, Joſes, Simon, and Judas, who are mentioned in Matth. xiii. 55. and are there called brethren of Chriſt, were ſons of *that* Alphæus, who is mentioned in Matth. x. 3. Mark iii. 18. Luke vi. 15. as the father of an apoſtle, called James, is an opinion, which has been already confuted in Note 4. Whether *their* father was likewiſe called Alphæus, is a queſtion of no importance to the preſent inquiry.

9. Even if St. Matthew (namely, on the ſuppoſition that he was the ſame as Levi, which muſt be here ſupplied) was ſon of that Alphæus, who was father of the Apoſtle called James the Leſs, ſtill the inference will be falſe, that St. Matthew was a relation of Chriſt, becauſe Alphæus, the father of James the Leſs, was not the father of the four perſons mentioned in Matth. xiii. 55. The ſuppoſition therefore, that St. Matthew and Levi were the ſame perſon, is not at all affected by St. Matthew's ſilence in reſpect to any relationſhip

with Chriſt, ſince the ſuppoſition warrants no ſuch concluſion.

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10. Our author's objection to the argument, which he himſelf had uſed in the third edition, when clearly ſtated, is as follows. 'Though St. Matthew, in his catalogue of the twelve Apoſtles, has not ſaid that he was the ſon of Alphæus, as he has of James the Leſs, we cannot infer from his ſilence on this ſubject, that he was not the ſon of Alphæus, becauſe he is equally ſilent in reſpect to Lebbæus, though Lebbæus, as well as James the Leſs, was (as is ſuppoſed) the ſon of Alphæus.—But if St. Matthew had been ſon of *that* Alphæus, who was father of James the Leſs, it is probable that he would have noted at leaſt his own relationſhip: and therefore our author's objection to his own argument is not convincing. The argument however is, for this reaſon, without foundation, that it implies, what no man can prove, that the Alphæus mentioned in Mark ii. 14. as the father of Levi, was that very Alphæus, who was father of James the Leſs. Our author has not expreſſed himſelf clearly; but he means to argue thus. According to St. Mark, the father of Levi was called Alphæus: if therefore St. Matthew and Levi were one and the ſame perſon, St. Matthew's father was called Alphæus. But *this* Alphæus was the ſame perſon, as the father of James the Leſs: therefore, &c.

11. It is true that Chriſt might have invited a perſon to become his conſtant attendant, and yet not receive him into the number of his Apoſtles: whence it appears, that there is no abſolute neceſſity for concluding that Levi, if he was a different perſon from St. Matthew, was likewiſe an Apoſtle. But if the arguments, which have been uſed above in Note 2. can be overruled, and St. Matthew and Levi were really different perſons, the opinion adopted by Haſe and

and Heumann, that Levi was the ſame perſon as the Apoſtle, whom St. Matthew in his catalogue of the Apoſtles call Lebbæus, will be found to be not wholly deſtitute of ſupport. For the Hebrew name לוי, eſpecially if pointed לֵוִי (ſee Simonis Onomaſt. N. T. p. 99), might be expreſſed in Greek by Λεββαιος, ſince β is frequently uſed for ו, as in Δαβιδ for דוד: and though the word is written Λεββαιος with a double β, this addition is of no conſequence, ſince in other Hebrew names we ſometimes meet with the ſame duplication, as in Tobit i. 8. where Δεβωρα is written Δεββωρα. Further, the Apoſtle Lebbæus, is ſuppoſed to have been the ſon of that Alphæus, who was father of James the Leſs. For in the place where St. Matthew has Λεββαιος ὁ επικληθεις Θαδδαιος, ch. x. 3. and St. Mark Θαδδαιος, ch. iii. 18. St. Luke has Ιουδας Ιακωβου: and ſince in St. Luke's catalogue of the twelve Apoſtles Ιακωβος ὁ του Αλφαιου precedes with the interval of only one other name, that of Simon the zealot, it is ſuppoſed that St. Luke intended by Ιουδας Ιακωβου to refer to James the ſon of Alphæus. Hence it is concluded that Lebbæus was likewiſe the ſon of Alphæus. Again, according to Mark ii. 14. Levi had a father, who was called Alphæus: and though no one can prove that *this* Alphæus was the ſame perſon as the father of James the Leſs, yet if St. Matthew and Levi were different perſons, we cannot prove the contrary. It is therefore not improbable that Levi mentioned in Mark ii. 14. Luke v. 27. was the Apoſtle Lebbæus. —This is the general outline of the argument, which may be alledged in favour of the opinion, that Levi and Lebbæus were one and the ſame perſon. In fact however they prove nothing more than this: that, *if* St. Mark and St. Luke, notwithſtanding their agreement with St. Matthew, not only in the main narrative, but likewiſe in all the circumſtances, except in regard to the name, have really deſcribed the call of a different perſon from him, whoſe call St. Matthew has deſcribed, the perſon mentioned by St. Mark and St. Luke *may* be

be the Apoſtle Lebbæus. But if the arguments in favour of the opinion, that all three Evangeliſts have related the call of one and the ſame perſon, are valid, as they appear to be, the notion that St. Mark and St. Luke have related the call of Lebbæus to the apoſtleſhip, is ungrounded.

12. See Lardner's hiſtory of the Apoſtles and Evangeliſts, Vol. I. ch. v. § 2. (Vol. VI. p. 44—48. ed. Lardner's Works, publiſhed in 1788), where the few traditional accounts, which are extant of St. Matthew's hiſtory, are collected. But Lardner juſtly obſerves, 'that the diverſity of thoſe accounts ſeems to ſhew, that they are all without good foundation.'

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13. Theophylact, in the Preface to his Commentary on St. Matthew, and Euthymius Zigabenus, likewiſe in the Preface to his Commentary on St. Matthew, (of which however only a Latin tranſlation has been printed, viz. in the Maxima Bibliotheca, Tom. XIX.) ſay that St. Matthew wrote his Goſpel eight years after the aſcenſion. And it is better to abide by their mode of expreſſion than to ſubſtitute, as our author has done, the year 41: for it is not abſolutely certain that Chriſt was thirty-three years of age, when he was crucified. Further, ſince chronologers are agreed, that Chriſt was born at leaſt four years before the commencement of the vulgar æra, great care muſt be taken in reducing the years after the aſcenſion to the years of Chriſt, not to confound the year 41, for inſtance, according to the vulgar era, with that, which was really the 41ſt year after the birth of Chriſt, for this is at the outſide the year 37 of the vulgar era. In reſpect to dates in the firſt century, as the vulgar æra was not then uſed, it is a matter of indifference, provided we are every where conſiſtent, whether we refer to the real year of Chriſt's birth, or whether we have reſpect to the vulgar era.

14. When our author ſays that in moſt of the ſubſcriptions to St. Matthew's Goſpel, the year 41 (or as he

he ought rather to have ſaid the eighth year after the aſcenſion) is aſſigned as the date of its compoſition, it muſt not be thence inferred, that moſt of the Greek MSS. really aſſign to it this date: for in the greateſt part of the Greek MSS., eſpecially of thoſe, which are written in uncial letters, no date whatever is mentioned in the ſubſcription. At leaſt Wetſtein has quoted only eleven out of more than an hundred MSS. of the Goſpels, and only one of them is written in uncials. Theſe eleven however agree in aſſigning the eighth year after the aſcenſion. The Arabic Life of St. Matthew, to which our author refers, is probably the work publiſhed by Kirſtenius at Breſlaw in 1608, under the title, Vitæ IV. Evangeliſtarum e codice Arabico.

15. See what Lardner has ſaid on this ſubject, Vol. I. p. 262. ed. 1788.

16. The German title of this work is, Abhandlung über die Grundſprache des Evangelii Matthæi, Halle, 1755, 8vo.

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17. Supplement, Vol. I. p. 110. or Vol. VI. p. 56. ed. 1788.

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18. An exception however may be made, in favour of his fourteenth argument, which is of a different deſcription, namely: 'There is alſo an expreſſion uſed by him (St. Matthew) once or twice, intimating that it was a conſiderable ſpace ſince the time of the event, and his writing about it: ch. xxvii. 8. *Wherefore that field was called the field of blood to this day.* Having related the affair of the ſoldiers, and the directions given to them by the Jewiſh council to ſay, *that his diſciples came by night, and ſtole him away:* he adds, *and this ſaying is commonly reported among the Jews until this day*, ver. 15. Such an expreſſion does not denote any certain period: but one would think, that in this caſe, thereby muſt be intended

intended a conſiderable ſpace of time, more than eight, or ten, or fifteen years.'

19. In the paragraph to which our author alludes, he ſays only 'according to *ſome critics* it was in the year 61, though it really muſt have been much later.' The opinion therefore, which Michaelis delivered, was rather in favour of St. Paul's ſecond reſidence, than in favour of his firſt reſidence in Rome. This contradiction aroſe from the following overſight. In the third edition of his Introduction, he really did underſtand the words of Irenæus, as he ſays: but he altered the ſentence in his fourth edition, and yet forgot that he had done ſo, when he came to the place, to which this note relates.

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20. It is true that Coſmas of Alexandria refers the writing of St. Matthew's Goſpel to the time when St. Stephen was put to death. See Lardner's Works, Vol. IV. p. 51. ed. 1788. But Coſmas does not ſay with Tillemont that this event happened ſoon after the death of Chriſt: nor can it have happened ſo ſoon, as will appear from a following note.

21. Tillemont's opinion differs very little from that of Dr. Townſon, who ſuppoſes that St. Matthew's Goſpel was written in the year 37. See his Diſcourſes on the four Goſpels, p. 120. 2d ed. Oxford, 1788, 8vo. And Dr. Owen in his Obſervations on the four Goſpels (London, 1764, 8vo.) p. 22. fixes it only one year later, namely in 38.

22. That the fourth year after the aſcenſion was the year in which St. Paul went to Jeruſalem to confer with St. Peter Gal. i. 18.), is an opinion wholly deſtitute of foundation. For according to St. Paul's own account (Gal. i. 17, 18.) he went into Arabia after his converſion; and after his return to Damaſcus, three years elapſed, before he went up to Jeruſalem to confer with St. Peter. Conſequently, even if the time of his ſtay in Arabia be not taken into the account, his journey to Jeruſalem to confer with St. Peter cannot have

have happened ſo ſoon as the fourth year after the death of Chriſt. But St. Paul's converſion muſt have happened ſeveral years later; for at that time the Jewiſh Sanhedrim poſſeſſed the power of inflicting capital puniſhments, as appears from the condemnation of St. Stephen by the Sanhedrim (ἠγαγον εις το Συνεδριον, Acts vi. 12.) which preceded St. Paul's journey to Damaſcus: and as long as Judæa was governed by the Roman procurator Pontius Pilate, the Sanhedrim did not poſſeſs this power, for the Jewiſh prieſts themſelves ſaid to Pilate, when they requeſted him to condemn Chriſt, ἡμιν ουκ εξεστιν αποκτειναι ουδενα, John xviii. 31. But Pilate continued procurator of Judæa till the beginning of the year 37 of the vulgar era: for Joſephus, who relates in his Antiq. Lib. xviii. cap. 4. § 2. that Pilate, after he had governed Judæa ten years, was diſpoſſeſſed of his government by Vitellius, proconſul of Syria, and ſent to Rome, adds that when Pilate arrived there, Tiberius was already dead: πριν δε η τον Ρωμην προσχειν, αυτον, φθανει Τιβεριος μεταστας. Now Tiberias died on the 16th of March, of the year 37 of the vulgar era. Conſequently the death of St. Stephen, St. Paul's perſecution of the Chriſtians, and his ſubſequent converſion, could not have happened before that year: and therefore the journey to Jeruſalem, mentioned Gal. i. 18. which was at leaſt three years later, could not have taken place before the year 40.

Whether the condemnation of St. Stephen and the perſecution of the Chriſtians took place immediately after the departure of Pilate, or whether they happened in a later year, is uncertain. But as Vitellius was as favourable to the Jews as Pilate had been inimical to them, and Marcellus, the friend of Vitellius, was appointed by him to govern Judæa in the room of Pilate (ſee Joſephus in the place above-quoted), it is not improbable that the Sanhedrim obtained from him a privilege, which it did not enjoy under the government of Pilate: and if they did, they of courſe took the earlieſt opportunity of making uſe of it.

23. That

23. That St. Matthew wrote his Goſpel for the uſe of the Jewiſh converts in Paleſtine is a point, on which all the ancients are agreed: but for the opinion that he wrote it in the city of Jeruſalem, we have no good authority. It is true that the author of the Synopſis, falſely aſcribed to Athanáſius, and the author of the Paſchal Chronicle, aſſert it. See Lardner's Works, Vol. IV. p. 263. 293. ed. 1788. Jeruſalem is likewiſe mentioned in the ſubſcription to St. Matthew's Goſpel in ſome few Greek manuſcripts. But ſuch late and ſuch anonymous authorities are of no value: and it is evident that the ancients themſelves did not know in what city St. Matthew wrote his Goſpel; for Jerom, who, from his reſidence in Paleſtine, had the beſt opportunity of procuring information, ſays only in general terms, in the Preface to his Commentary on St. Matthew (Tom. IV. p. 3. ed. Martianay), Evangelium in Judæa Hebræo ſermone edidit. And Chryſoſtom in his firſt Homily on St. Matthew's Goſpel virtually confeſſes, that he is unable to determine in what city any one of the four Evangeliſts wrote: ενθα μεν εν εκας διατριβων εγραψε, α σφοδρα δει ισχυρισασθαι, (where inſtead of δει ſome authorities have δυνατον). See Chryſoſt. Opp. Tom. VII. p. 8. ed. Montfaucon.

24. St. Luke virtually declares in Acts viii. 1. that the Apoſtles did *not* leave Jeruſalem during the perſecution, which took place after the death of St. Stephen: for he ſays, 'They were all ſcattered abroad, throughout the regions of Judea and Samaria, *except the Apoſtles.* And in ver. 14. 'When the Apoſtles, which were at Jeruſalem, &c.' Likewiſe in ch. ix. 26—30. where he mentions St. Paul's arrival in Jeruſalem after his converſion, he ſpeaks in general terms of the Apoſtles, as being ſtill there.

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25. Whatever interpretation be given to the words of Irenæus, whether we ſuppoſe that he meant that St. Matthew wrote his Goſpel during St. Paul's firſt reſi-

dence

dence in Rome, deſcribed in Acts xxviii. or during a ſecond reſidence, we ſhall be equally well able to account for the circumſtance that St. Matthew's Goſpel was unknown to St. Luke. For in either caſe; if St. Luke wrote his Goſpel before, he quitted Paleſtine to accompany St. Paul to Rome, he wrote before St. Matthew: and, if on the other hand he wrote his Goſpel after he had left Paleſtine, St. Matthew's Goſpel, even if written before that of St. Luke, would have remained, if not wholly unknown to him, at leaſt unſeen by him, ſince tranſcripts of written books were not ſent from one quarter of the globe to another with that rapidity, with which we now diſtribute copies of printed books.

26. The words of Origen on this ſubject are quoted by Euſebius, Hiſt. Eccleſ. Lib. VI. cap. 25.

SECT. II.

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1. The words uſed by Irenæus preclude this explanation: for Irenæus expreſsly ſays, that St. Matthew's *Hebrew* Goſpel was publiſhed while St. Paul and St. Peter were preaching in Rome. Ο μεν δη Ματθαιος εν τοις Εβραιοις τη ιδια διαλεκτω αυτων και γραφην εξενεγκεν ευαγγελιου, τε Πετρε και τε Παυλε εν Ρωμη ευαγγελιζομενων και θεμελιουντων την εκκλησιαν. Adv. Hereſ. Lib. III. cap. 1.

2. This is the only inſtance of an internal note of time, from which it might be inferred that St. Matthew's Goſpel was written before Herod Agrippa, grandſon of Herod the Great, had been appointed king of Judæa by the emperor Claudius. But in fact this internal note of time is a mere imaginary one, for it was not the practice of ancient hiſtorians to diſtinguiſh kings of the ſame name by any particular mark, or by the addition of 'the firſt,' 'the ſecond,' and ſo on, as is the practice of modern hiſtorians. When the Romans invaded Macedon after the cloſe of the ſecond

Punic war, Philip, who then reigned in Macedon, was the third king of that name: yet Livy in the thirty-firſt and following books of his hiſtory, in which he relates the Macedonian war, calls him ſimply Philippus, without any diſtinguiſhing epithet whatſoever, ſince the circumſtance of the hiſtory itſelf clearly ſhewed, that neither Philip, the father of Alexander, nor Philip, the ſon of Caſſander, could be meant. In like manner Herod the Great is called ſimply Ἡρῳδης ὁ βασιλευς, Matth. ii. 1. without any additional epithet to diſtinguiſh him from his grandſon Herod Agrippa, who was likewiſe king of Judæa, becauſe it could not have occurred to the writer, though he had written either during or later than the reign of the other Herod, that any of his readers would make ſo ſtrange a miſtake, as to ſuppoſe that king Herod, under whoſe reign Chriſt was born, was not Herod the Great, but his grandſon. St. Luke alſo in his Goſpel, ch. i. 5. calls Herod the Great ſimply Ἡρῳδης ὁ βασιλευς, without any additional epithet to diſtinguiſh him from his grandſon: and in the Acts of the Apoſtles, ch. xii. 1. he gives to Herod Agrippa the ſame title Ἡρῳδης ὁ βασιλευς, without any additional epithet to diſtinguiſh him from his grandfather. For St. Luke could not ſuppoſe, that any one would imagine, the Herod, who beheaded James the Apoſtle (Acts xii. 2.) was Herod the Great, any more than he could ſuppoſe, that one would miſtake the Herod, under whoſe reign Chriſt was born, for the Herod, who beheaded St. James. Further, the ſame title, which St. Luke gives both to Herod the Great, and to his grandſon, is given by St. Mark to Herod Antipas (ſon of Herod the Great), who is commonly known by the title of tetrarch of Galilee, a title however, which St. Mark never gives him, but on the contrary calls him in ch. vi. 14. ὁ βασιλευς Ἡρῳδης, or as the Codex Bezæ, and ſome other MSS. read Ἡρῴδης ὁ βασιλευς. The indiſcriminate application therefore of this title to the various reigning Herods makes it impoſſible to deduce any inference from the uſe of it

in Matth. ii. 1. in reſpect to the time, when St. Matthew's Goſpel was written, or even when the two firſt chapters were written, if they were not written by St. Matthew. And if in the Acts of the Apoſtles, which were undoubtedly written long after the reign of Herod Agrippa, St. Luke thought it unneceſſary to diſtinguiſh *this* Herod by any other appellation than that of Ἡρῳδης ὁ βασιλευς, though St. Luke himſelf had in his Goſpel already given the ſame title to the grandfather, the ſuppoſition that either St. Luke, or St. Matthew (for our author's inference applies equally to both) would have diſtinguiſhed Herod from his grandſon, if he had written after the reign of the latter, is evidently devoid of foundation. And it is the more remarkable, that our author ſhould apply the argument to the Goſpel of St. Matthew, as in a following ſection (ch. vi. ſect. 5.) where another writer is quoted, who applies it to the Goſpel of St. Luke, he poſitively rejects it.

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3. Namely in the Note to Matth. ii. 1.

4. If Matth. i. ii. were not written by St. Matthew himſelf, but were afterwards prefixed to his Goſpel, it is no neceſſary conſequence, that the author of them wrote after St. Matthew, ſince they may have exiſted in a ſeparate document under the title, which they ſtill bear, Βιβλος γενεσεως Ιησυ Χριστυ, even before St. Matthew's Goſpel was written: and therefore the uſe of the expreſſion Ἡρωδης ὁ βασιλευς in ch. ii. 1. can prove nothing in reſpect to the time when St. Matthew himſelf wrote, if the two firſt chapters were written by a different perſon. But whether they were, or were not, is of no importance to the preſent inquiry, ſince the expreſſion contains no internal note of time, as has been already ſhewn.

5. If St. Matthew's Goſpel (on the ſuppoſition that it was written before St. Luke's Goſpel) remained unknown to St. Luke for no other reaſon, than becauſe it was written in Hebrew, that is, in the language

ſpoken in Paleſtine in the time of the Apoſtles, St. Luke muſt have been unacquainted with that language, for otherwiſe, the circumſtance, that St. Matthew's Goſpel was written in Hebrew, could not have been the cauſe, why St. Luke made no uſe of it. But it is impoſſible to read a page of St. Luke's Goſpel without perceiving the author's intimate acquaintance with the Hebrew turns of expreſſion. Beſides, it has been ſhewn in the Diſſertation on the Origin of our three firſt Goſpels, ch. 15—18. not only that St. Luke made uſe of Hebrew documents, but likewiſe in what manner he uſed them.

6. If the arguments in favour of a late date for the compoſition of St. Matthew's Goſpel be compared with thoſe in favour of an early date, it will be found, that the former greatly outweigh the latter. In the firſt place, the evidence in favour of a late date is ancient, whereas the evidence in favour of an early date is modern. A writer of the ſecond century, as Irenæus was, had ſurely better means of information in reſpect to a fact in the firſt century, than any writer could have, who lived in a later age. And it is incredible, that Irenæus would have aſſigned to the compoſition of St. Matthew's Goſpel a later date, than that, which he had really heard, ſince he could have had no motive for ſo doing; and if he had been inſtigated by any motive, to ſubſtitute his own conjecture to the report, which had been made to him, it is probable, if we may judge from the practice of later eccleſiaſtical writers, that he would have endeavoured rather to augment, than to diminiſh the antiquity of St. Matthew's Goſpel. Further, we may trace in what manner the period, which elapſed between the death of Chriſt and the compoſition of St. Matthew's Goſpel, as aſſigned by Irenæus, gradually diminiſhed. For, according to Irenæus, thirty years muſt have elapſed. Now in the Paſchal Chronicle, as it is called, which was written in the ſeventh century, the number thirty is exactly halved, and the fifteenth year after the death of

of Chriſt is aſſigned as the year when St. Matthew wrote: and four centuries afterwards, Theophylact divides this half, and makes St. Matthew's Goſpel written in the eighth year after the death of Chriſt. Theſe ſucceſſive diviſions of the period aſſigned by Irenæus are alone ſufficient to excite a ſuſpicion againſt them, and conſequently to augment the credibility of the original date. It cannot be ſuppoſed either that the author of the Paſchal Chronicle, or Theophylact, had acceſs to *hiſtorical* information on this ſubject, which had eſcaped the notice of Irenæus: and at any rate, if the former had good hiſtorical authority for reducing the period aſſigned by Irenæus to only one half, the latter could not have good hiſtorical authority for halving it again. Either one therefore, or both of them, muſt have delivered mere matter of opinion: and it is not difficult to diſcover the cauſe, which gave birth to each of their opinions. Almoſt all writers, who have rejected the teſtimony of Irenæus, have contended, that it would have been improper for St. Matthew to have deferred writing his Goſpel ſo long as thirty years after the death of Chriſt; and therefore they have diminiſhed this period in a greater or leſs degree, according to the circumſtances, which, as they ſuppoſed, rendered the compoſition of St. Matthew's Goſpel neceſſary. Now it has been thought neceſſary that St. Matthew ſhould have written his Goſpel before the Apoſtles left Jeruſalem to preach the Goſpel in other countries. But in the Acts no mention is made of any number of Apoſtles being together in Jeruſalem after Acts xv. where the council of the Apoſtles and elders at Jeruſalem is deſcribed: and as this council was ſuppoſed to have been held about fifteen or ſixteen years after the death of Chriſt, the firſt alteration of the period aſſigned by Irenæus was a diminution of it to one half, as in the Paſchal Chronicle. Later writers again ſuppoſed, that, if not all the Apoſtles, at leaſt the greateſt part of them, and among them St. Matthew, had already left Jeruſalem, when St. Paul arrived there three years

after his converſion, becauſe in the Epiſtle to the Galatians, ch. i. 18, 19. he ſays, that he *ſaw* no other of the Apoſtles than St. Peter and St. James: and, ſince it was calculated that about eight years had elapſed at this time after the death of Chriſt, (ſee Note 22. to the preceding ſection), the date of St. Matthew's Goſpel was further reduced from the fifteenth to the eighth year after the aſcenſion, as by Theophylact. And it is probably owing to the authority of Theophylact, which was very great in the Greek church, that we find in the ſubſcriptions to ſo many Greek manuſcripts εξεδοθη υπ' αυτυ μετα χρονυς οκτω της τυ Χριςυ αναληψεως *: for, if we except the Codex Cyprius, which however in the opinion of Simon was not written before the tenth century, all the manuſcripts, from which this, or indeed any date has been quoted, whether by Mill, Wetſtein, Matthai, Birch, or other critics, are all written in ſmall letters, and are therefore probably poſterior to the age in which Theophylact lived.

To oppoſe theſe late opinions, for they are nothing more than mere opinions, to the aſſertion of Irenæus, who lived ſo near to the time of the fact in queſtion, is ſurely to violate the laws of ſound criticiſm. Beſides, theſe opinions, if not improbable, are at leaſt deſtitute of ſupport. For in the firſt place the ſuppoſed propriety of a fact can never prove the exiſtence of that fact: and therefore however great we may repreſent to ourſelves the advantages, which might have been derived from an early compoſition of St. Matthew's Goſpel, we cannot thence conclude that it really was written either within eight, or even within fifteen years after the death of Chriſt. That St. Matthew wrote his Goſpel before the Apoſtles, that is, before the greateſt part of them, left Jeruſalem, is likewiſe mere conjecture. For Euſebius, to whom appeal is made in ſupport of this opinion, ſays nothing more than that, When

* But Nicephorus Calliſti, who lived in the fourteenth century, had again recourſe to the opinion, that it was written in the fifteenth year after the aſcenſion.

When St. Matthew was about to go to other people, he delivered his Goſpel to the Hebrews in their own language *: but Euſebius does not ſay, *when* St. Matthew left Judæa, or even when he left Jeruſalem, and it is probable that Euſebius did not know the time, or he would have mentioned it. Nor is it poſſible to determine when the greateſt part of the Apoſtles left Judæa: for though Acts xv. is the laſt place, in which St. Luke ſpeaks of an aſſembly of Apoſtles at Jeruſalem, yet, as all the following chapters of the Acts are wholly confined to the hiſtory of St. Paul, we cannot argue from his ſilence in reſpect to the twelve. It is therefore at leaſt poſſible, that St. Matthew remained, if not in Jeruſalem, at leaſt ſomewhere in Judæa, ten or even fifteen years after the council deſcribed in Acts xv.: and the bare poſſibility of it is ſufficient to deſtroy the force of thoſe arguments, which depend on the contrary ſuppoſition. The opinion therefore that St. Matthew wrote his Goſpel within fifteen years after the death of Chriſt, whether we aſſume exactly the fifteenth year, with the author of the Paſchal Chronicle and Nicephorus Callifti, or whether we reduce it to the eighth year, with Theophylact and the ſubſcriptions to ſeveral Greek manuſcripts, or whether we make a further reduction, as ſome late critics have done, is deſtitute, not only of direct hiſtorical ſupport, but likewiſe of that ſupport, which its defenders have endeavoured to give it by the aid of induction.

Since then the early dates, which have been aſſigned to the compoſition of St. Matthew's Goſpel, are themſelves incapable of proof, it remains only, that we examine, whether Irenæus, in teſtifying that St. Matthew wrote his Goſpel at the time that St. Peter and St. Paul were together in Rome, has aſſerted any thing, which is in itſelf incredible. Now Euſebius has quoted the

* Ματθαιος μεν γαρ πρωτος Εβραιοις κηρυξας, ως ημελλε και προς ετερους ιεναι, πατριω γλωττη γραφη παραδως το κατ' αυτον Ευαγγελιον, κ.τ.λ. Hiſt. Eccleſ. Lib. III. cap. 24.

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the words of Irenæus not only without expreſſing the leaſt diſtruſt as to the truth of them *, but has prefaced them in the following manner, Hiſt. Eccleſ. Lib. V. cap. 8. Επει δε αρχομενοι της πραγματειας υποσχεσιν πεποιημεθα, παραθησεσθαι κατα καιρον ειποντες τας των αρχαιων εκκλησιαστικων πρεσβυτερων τε και συγγραφεων φωνας, εν αις τας περι των ενδιαθηκων γραφων εις αυτας κατελθουσας παραδοσεις γραφη παραδεδωκασι, τουτων δε και ὁ Ειρηναιος ην, φερε και τας αυτα παραθωμεθα λεξεις. He then quotes the words of Irenæus: ὁ μεν δε Ματθαιος εν τοις Εβραιοις τη ιδια αυτων διαλεκτῳ και γραφην εξενεγκεν Ευαγγελιον, τα Πετρου και τα Παυλου εν Ρωμη ευαγγελιζομενων και θεμελιουντων την εκκλησιαν. It appears then that Euſebius deſcribes the aſſertion of Irenæus as ἡ περι των ενδιαθηκων γραφων εις αυτον κατελθουσα παραδοσις; and παραδοσις, as uſed by the ancient fathers, does not ſignify a mere uncertain tradition, but good and credible evidence delivered by one perſon to another, whether in writing or in ſpeaking, and is applied even to the Goſpels, which were called ευαγγελικαι παραδοσεις. See Suiceri Theſaurus, Tom. II. p. 576. Euſebius then, ſince he has neither here nor elſewhere advanced an opinion on this ſubject, which contradicts the aſſertion of Irenæus †, may be rather ſuppoſed to have tacitly aſſented to it. What Epiphanius ſays is likewiſe conſiſtent with the account of Irenæus, as far as relates to St. Matthew: for he ſays in Hæreſ. LI. cap. 6. ευθυς δε μετα τον Ματθαιον ακολουθος γενομενος ὁ Μαρκος τῳ ἁγιῳ Πετρῳ εν Ρωμη επιτρεπεται το ευαγγελιον εκθεσθαι· και γραψας αποστελλεται υπο του ἁγιου Πετρου εις την των Αιγυπτιων χωραν. But if St. Mark wrote ſoon (ευθυς) after St. Matthew, and yet wrote ſo long after his arrival in Rome with St. Peter, that the

* Euſebius in general placed great confidence in the teſtimony of Irenæus: for in another place (Lib. III. cap. 23.) ſpeaking of the teſtimony of Irenæus and Clement of Alexandria, to the fact, that St. John lived to the reign of Domitian, he ſays, τουτοις δ' αν εις υτοι.

† When Euſebius ſays that St. Matthew wrote his Goſpel when he was going to leave Judæa, no one can aſſert, that he contradicts Irenæus, becauſe no ones knows *when* St. Matthew left Judæa, as has been already ſhewn.

the compoſition of his Goſpel immediately preceded St. Mark's departure, it is conſonant to the account of Epiphanius to ſuppoſe, that St. Matthew likewiſe wrote after St. Peter's arrival in Rome. Theodore of Mopſueſtia, who was a contemporary of Epiphanius, ſays ſtill more plainly that St. Matthew wrote after St. Peter was arrived in Rome, and adds that St. John was then arrived at Epheſus, For, in the Preface to his Catena in Johannem, after having related that the Apoſtles remained a conſiderable time (επι πολλῳ χρονῳ) at Jeruſalem he ſays, that in proceſs of time (τε χρονε προβαντος) the Apoſtles went into other countries, that St. Peter went to Rome, and St. John to Epheſus, and then immediately adds: γινεται τοινυν εν τουτοις των λοιπων Ευαγγελιων εκδοσις, Ματθαιε τε και Μαρκε, κ.τ.λ. Nor is the account of Irenæus contradicted by any eccleſiaſtical writer either of the ſecond, or of the third, or of the fourth, or even of the fifth century: for all the authors, who aſſign an early date to St. Matthew's Goſpel lived after the fifth century, as appears from Lardner's Hiſtory of the Apoſtles and Evangeliſts, ch. v. ſect. 2. It is true that neither Clement of Alexandria, nor Origen, nor Jerom, &c. have poſitively confirmed the teſtimony of Irenæus, ſince they are ſilent as to the year, in which St. Matthew wrote: but then their ſilence cannot be ſo conſtrued, as to make it a contradiction of Irenæus. But if neither Euſebius, who quoted the words of Irenæus, nor Epiphanius, nor Theodore of Mopſueſtia, nor any other eccleſiaſtical writer of the five firſt centuries, obſerved any thing incredible in the account of Irenæus relative to the time when St. Matthew's Goſpel was written, it may be aſked what reaſon can be aſſigned, why *we* ſhould reject it as incredible?

Now it has been aſſerted that the very fact, by which Irenæus determines the time when St. Matthew wrote his Goſpel, is itſelf an imaginary one, it not being true, that St. Peter ever was in Rome. Could this aſſertion be proved it would certainly deſtroy the credit,

which would otherwiſe be due to Irenæus: for though the determination of time by a reference to a contemporary fact, if that fact is well known, and admits of no doubt, is ſtill more ſatisfactory than the bare mention of a date, ſince a date is more eaſily forgotten than a fact, yet on the other hand, if that fact is falſe, the ground of determination vaniſhes, and with it the determination itſelf. But the arguments, which have been uſed in favour of the opinion, that St. Peter never was in Rome, affect only the opinion that he came there before St. Paul, and this opinion they certainly do affect. For the Epiſtle to the Romans, which was written from Corinth, implies that neither St. Peter nor any other of the Apoſtles had been at that time in Rome: and that St. Peter was not in Rome when St. Paul arrived there with St. Luke, is at leaſt probable, ſince St. Luke in Acts xxviii. 16—31. where he deſcribes St. Paul's arrival in Rome, and his reception there, ſays nothing of St. Peter, which we might expect that he would have done, if St. Peter had been there. Further, in none of the Epiſtles which St. Paul wrote from Rome, is the leaſt mention made of St. Peter, which appears at leaſt to imply, that St. Peter was not there, when thoſe Epiſtles were written, unleſs it be ſuppoſed that the diſſenſion, of which St. Paul ſpeaks in Gal. ii. 11. ſtill ſubſiſted. But if we allow to theſe arguments their full force, the poſſibility ſtill remains that St. Peter came *afterwards* to Rome, and that he was there before the death of St. Paul. And that St. Peter really was in Rome is a fact ſo ſtrongly atteſted by the eccleſiaſtical writers of the four firſt centuries, that it is difficult to withſtand their united evidence. It is aſſerted by Clement of Alexandria, by Origen, Euſebius, Athanaſius, with other writers of the Greek church, and by Tertullian, Cyprian, Lactantius, Jerom, and other writers of the Latin church *. One ſhould

* See the authorities quoted in Lardner's Hiſtory of the Apoſtles and Evangeliſts, ch. xviii. ſect. 5. Vol. VI. p. 556—561. ed. 1788.

ſhould ſuppoſe that the early members of the Latin church eſpecially could not have been miſtaken in reſpect to ſo plain a queſtion, whether St. Peter ever was in Rome, or not. And on the other hand, if they knew that it was falſe, or doubted the truth of it, but propagated the ſtory in order to enjoy the reputation of having had two Apoſtles among them as teachers, (for no doubt could be made that St. Paul went to Rome) it would not have been ſo generally aſſerted by the members of the Greek church, on whom this motive could have no influence. That ſome of the fathers* have aſſigned a too early date to St. Peter's arrival in Rome, cannot be uſed as an argument, that the whole ſtory is falſe: for we all know by experience, that a man may be very certain as to the reality of a fact, and yet have wholly forgotten in what year it happened. As to the expreſſion θεμελιωσαντων την εκκλησιαν, which Irenæus likewiſe uſes, it muſt not be underſtood, as if Irenæus intended to ſay that the *firſt* foundation of the church of Rome was jointly laid by St. Peter and St. Paul, for θεμελιοω ſignifies not only 'fundamentum jacio,' but likewiſe 'ſtabilio,' and 'confirmo:' and that Irenæus has here uſed it in the latter ſenſe can admit of no doubt. For no man, who had read St. Paul's Epiſtle to the Romans, in which the author declares, ch. i. 13. that he had not then been in Rome, and yet deſcribes in ver. 8. the Chriſtian community as being already in ſo flouriſhing a ſtate, ὁτι ἡ πιστις αυτων καταγγελλεται εν ὁλῳ τῳ κοσμῳ, could think of attributing the *firſt* eſtabliſhment of that community either to St. Paul alone, or to St. Paul in company with any other Apoſtle: and that Irenæus was well acquainted with the Epiſtle to the Romans is certain, for he has made quotations from almoſt every chapter of it, as any one may ſee on turning only to the Index locorum ſcripturæ ſacræ in Maſſuet's edition. Whoever argues therefore from the expreſſion θεμελιωσαντων την εκκλησιαν,

* Euſebius for inſtance (Hiſt. Eccleſ. Lib. II. cap. 14.) ſays that St. Peter arrived at Rome in the time of Claudius.

εκκλησιαν, and endeavours to convict Irenæus of a falſehood, on the ſuppoſition that he uſed θεμελιοω in the ſenſe of 'fundamentum jacio,' argues without foundation.

The objections therefore which have been made to the evidence of Irenæus, in reſpect to the time when St. Matthew's Goſpel was written, are by no means ſufficient to deſtroy its validity: and ſince it is the moſt ancient evidence on this ſubject, and is contradicted by none of the fathers of the five firſt centuries, there can be no reaſon for rejecting it. Beſides, we may ſhew on other grounds, that it is at leaſt highly probable, if not abſolutely certain, that St. Matthew's Goſpel was not written within eight, or within fifteen, or even within twenty years after the death of Chriſt. Every critic will readily admit, that the diligent inquiries, which St. Luke, as he himſelf ſays in his Preface, made into the hiſtory of Chriſt, were made either in Jeruſalem itſelf or at leaſt ſomewhere in Paleſtine, ſince during his travels in Greece and Aſia Minor he had no opportunity of converſing with eye-witneſſes to Chriſt's tranſactions. Now Troas, a ſea-port town of the leſſer Phrygia, was the place where St. Luke entered into St. Paul's company, whether St. Luke reſided at that time in Troas, or whether only an occaſional journey had brought him thither. For St. Luke conſtantly ſpeaks of St. Paul and his companions in the *third* perſon before St. Paul's arrival at Troas, Acts xvi. 8. and even his arrival there he relates in the third perſon, ſaying, παρελθοντες δε την Μυσιαν κατεβησαν εις Τρωαδα: but the departure from Troas he relates in the *firſt* perſon, ſaying, ver. 11. αναχθεντες ουν απο της Τρωαδος ευθυδρομησαμεν εις Σαμοθρακην. After this place St. Luke mentions only two journies to Judæa, the one in Acts xviii. 22. the other in Acts xxi. 8. On the firſt of theſe two journies St. Luke did not accompany St. Paul, for in relating this journey he uſes again the third perſon: on the ſecond he did accompany St. Paul, for in deſcribing that journey he reſumes the firſt perſon,

perſon, ſaying, ch. xxi. 8. ηλθομεν εις Καισαρειαν, and ανεβαινομεν εις Ιερουσαλημ. It was at this time, that St. Paul was taken priſoner by the Jews, and was ſent by Claudius Lyſias to Felix the Roman governor, who reſided at Cæſarea, where St. Paul continued in priſon two years till the arrival of Feſtus, when he was ſent to Rome, and was accompanied thither by St. Luke. No doubt therefore can be made, that it was during theſe two years, which St. Luke ſpent in Judæa, that he made the diligent inquiries, of which he ſpeaks in his Preface, and at leaſt collected the materials for his Goſpel, if he did not draw it up there. Now it appears from the Diſſertation on the Origin of the three firſt Goſpels, ch. 15—18. that St. Luke procured two Hebrew documents, the one containing a narrative of facts relative to Chriſt, the other a collection of diſcourſes and parables, but that he had no knowledge of St. Matthew's Goſpel. Conſequently it is at leaſt highly probable that St. Matthew, who wrote, if not in Jeruſalem, at leaſt ſomewhere in Judæa, as all the ancients are agreed, did not write his Goſpel till after St. Luke had left Judæa to accompany St. Paul to Rome: for if St. Matthew's Goſpel had exiſted at the time when St. Luke was in Judæa collecting the materials for his own Goſpel, it would hardly have eſcaped the notice of a writer, who profeſſedly made ſuch diligent inquiries, and who actually procured two other documents on the ſame ſubject. This argument then ſo far confirms the teſtimony of Irenæus, as it ſhews that St. Matthew's Goſpel was not written till after St. Paul was gone to Rome. But in what particular year it was written after that event, is a queſtion, which involves ſo many difficulties, that the moſt prudent part, which we can take, is to confeſs our inability to determine it.

With reſpect to the time when the Greek tranſlation was made, all that can be affirmed with certainty is, that it was not made till after the Goſpels both of St. Luke and of St. Mark had been written. See the

the Diſſertation on the Origin of the three firſt Goſpels, ch. 5.

SECT. III.

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1. See Note 1. to Sect. vi. of this Chapter.

2. The German title is, Abhandlung von der Grundſprache des Evangelii Matthæi.—As our author's inquiry into the original language of St. Matthew's Goſpel, which takes up ſeven entire ſections, is, though upon the whole the very beſt which has been inſtituted on this ſubject, in many places prolix and tedious, and, in conſequence of its being controverſial, abounds with repetitions and digreſſions, with which the reader may diſpenſe, I have taken the liberty to omit in the tranſlation not only many ſingle ſentences, but ſometimes whole paragraphs. I have omitted however nothing, which was eſſential to the ſubject, as every one will perceive, who compares the original with the tranſlation.

3. The early Proteſtant writers, who began to contradict the opinion, which had been generally received in the Greek as well as in the Latin church from the ſecond to the fifteenth century, that St. Matthew wrote in Hebrew, appear to have been influenced by party ſpirit, and a deſire of oppoſing the church of Rome. It is well known that the council of Trent had declared the Latin Vulgate the ſtandard, to which appeal was to be made in all caſes of controverſy. To this the Proteſtants objected, and aſſerted (what however is not true) that no appeal to a tranſlation can be valid. Conſcious therefore, that the members of the church of Rome might retort, 'You yourſelves are obliged, when you quote from St. Matthew's Goſpel, to quote from a tranſlation,' they undertook to defend a perfectly new opinion, that St. Matthew wrote in Greek, as well as the other Evangeliſts; and ſetting aſide the teſtimony

teſtimony of all antiquity, they endeavoured to ſupport their opinion by arguments, which were foreign to a queſtion of hiſtorical fact.

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4. Within theſe laſt ten or twelve years, ſeveral eminent German critics have declared themſelves in favour of the opinion that St. Matthew wrote in Hebrew: for inſtance, Adler in his treatiſe Nonnulla Matthæi et Marci enunciata, &c. p. 24.: Eichhorn in his Univ. Libr. of bibl. literature, Vol. V. p. 977: Halfeld, de origine quatuor Evangeliorum, p. 47: Storr, in his Deſign of the Evangelic Hiſtory, &c. p. 361: Corrodi, in his Illuſtration of the Canon, Vol. II. p. 152: Bolten, in the Preface to his German tranſlation of St. Matthew's Goſpel: J. E. C. Schmidt, in a treatiſe publiſhed in Henke's Magazine, Vol. IV. p. 576.

5. Publiſhed at Coburg in 1730.

6. Namely, Walton, Cave, Mill, Kidder, and Scott: to whom may be added Williams, who has written 'A diſſertation on the original language of St. Matthew's Goſpel,' which is prefixed to his 'Free Inquiry into the authenticity of the firſt and ſecond chapters of St. Matthew's Goſpel, London, 1789, 8vo. 2d ed.' Dr. Campbell likewiſe in his excellent Preface to St. Matthew's Goſpel, § 2—13. has well argued in favour of the opinion that St. Matthew wrote in Hebrew.

7. The theological proof, as it is called, that St. Matthew wrote his Goſpel not in Hebrew, but in Greek, runs thus. The words of the whole New Teſtament were written by inſpiration. Therefore the words of St. Matthew's Goſpel were written by inſpiration. But if the words of St. Matthew's Goſpel were inſpired, they muſt have been written by St. Matthew himſelf, ſince if they had proceeded only from a tranſlator, they would not have been inſpired.—Now this argument would juſt as well prove that St. Matthew wrote in Engliſh or in French, as that he wrote in Greek.

In

In fact the argument, as our author juſtly obſerves in the place to which he refers, contains a glaring petitio principii. For if it be admitted that the words uſed by the Evangeliſts themſelves were inſpired, it will follow indeed that the words of St. Matthew's original were inſpired: but when the queſtion is in agitation, whether St. Matthew wrote in Greek or in Hebrew, we cannot ſet out with the propoſition that the words of the whole *Greek* Teſtament were inſpired without taking for granted the thing to be proved.

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8. In fact all ſuch *priori* arguments would juſt as well prove that the original manuſcript in St. Matthew's own hand writing was now extant.

SECT. IV.

PAGE 117.

1. Dr. Maſch (p. 39.) does not give a different interpretation of theſe words, but only denies the fact, which follows from the interpretation which Simon, Michaelis, and ſeveral other eminent critics have put upon them. But that the words of Papias do not imply that ſeveral Greek tranſlations were made of St. Matthew's Hebrew original, appears from what has been ſaid in the Diſſertation on the origin of our three firſt Goſpels, ch. 15. Note *r*.

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2. Namely, in the interpretation of the New Teſtament; for the Jews had long uſed allegorical interpretation in the Old Teſtament. Erneſti, ſpeaking of the interpretation in the Old Teſtament before the time of Origen, ſays, 'Sola relinquebatur interpretatio rerum, quæ ad οικοδομην fieret in conventibus ſacrorum cauſſa, atque etiam in libris, quæ δογματα et præcepta Chriſtianæ veritatis explicaret, illuſtraret, et fidem ſanctitatemque

titatemque hortando, movendo, consolando aleret ac roboraret, quo genere interpretationis hodiè magistri ludorum puerilium, et concionatores populares, et libroruṁ ascèticorum scriptores utuntur. In eo sane fuit et semper mansit usus allegoriarum, sed modicus, et qui interpretationi ei quæ proprie dicitur, h. e. grammaticæ, nihil obesset: *donec Origenes, imbutus literis Judaicis, et philosophia Græcanica ingenioque ipse valens, longius progressus allegorias nimis et interdum cum detrimento ac prope pernicie grammatici sensus persecutus est.*' Yet Ernesti in that very dissertation, from which the preceding passage is an extract, § 4. endeavours by an induction to shew, ' quicquid vetustas boni habet inter interpretes S. librorum e *genere literali*, et quicquid est in iis boni, id vel prope totum fluxisse ab Origene, vel saltem initia ab Origenis libris habuisse, § 29. and has prefixed to the dissertation the following title, De Origene interpretationis librorum SS grammaticæ auctore. This apparent contradiction he reconciles § 31. by saying: allegoriæ sunt rerum potius quam verborum, nec allegoria quæritur ante, quam sensus verborum per grammaticas artes sit repertus. He adds however in the same place: neque tamen is ego sum qui negem nimis longe allegoriarum studio progressum esse Origenem. The dissertation is printed in Ernesti Opuscula philologica critica, ed. 2d. Lugduni Bat. 1776, 8vo.: and I have made the preceding extracts from it, lest the title should induce any one to suppose, that Origen, in the opinion of Ernesti, rejected allegorical interpretation.

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3. It is the duty of those, who reject the evidence of Irenæus, to prove that it rests only on the authority of Papias, and it is very unjust to require from those, who admit it, a proof of the contrary. Were this demand admitted, the testimonies of the ancients would be so curtailed, as to be reduced almost to nothing: for it would be allowable in no instance whatsoever, to quote

quote more than *one* ancient writer in favour of the ſame fact, if the bare *poſſibility* that the teſtimony of the one was nothing more than the echo of the teſtimony given by the other, were a ſufficient reaſon for rejecting that teſtimony. But this is a conſequence, which even they who make the demand do not admit, and therefore ſhew by their own practice the impropriety of the demand itſelf. However in the preſent inſtance it is not wholly impoſſible to ſatisfy the demand, for we can ſhew that it is highly probable, that Irenæus had the authority of Polycarp for what he has ſaid both of St. Matthew and of the other Apoſtles. In his third book againſt hereſies, ch. iii. § 4. he ſpeaks of Polycarp in the following manner. Πολυκαρπος δε ὁ μονον ὑπο αποςολων μαθητευθεις, και συναναςραφεις τοις πολλοις τοις τον Χριςον εωρακοσιν, αλλα και ὑπο αποςολων κατασταθεις εις την Ασιαν εν τη εν Σμυρνη εκκλησια επισκοπος, ὁν και ἡμεις εωρακαμεν εν τη πρωτη ἡμων ἡλικια, κ.τ.λ. And in his Epiſtle to Florinus, of which Euſebius (Hiſt. Eccleſ. Lib. V. cap. 20.) has preſerved a fragment, he ſays, that every thing which he ſaw and heard delivered by Polycarp, had made ſuch an impreſſion on his memory: ὡςε με δυνασθαι ειπειν και τον τοπον, εν ᾧ καθεζομενος διελεγετο ὁ μακαριος Πολυκαρπος, και τας προοδους αυτου και τας εισοδους, και τον χαρακτηρα του βιου, και την τε σωματος ἰδεαν, και τας διαλεξεις ας εποιειτο προς το πληθος, και την μετα Ιωαννου συναναςροφην, ὡς ἀπηγγελλε, και την μετα των λοιπων των ἑωρακοτων τον Κυριον, και ὡς απεμνημονευε τας λογους αυτων. And a few lines after he adds: ταυτα δε τοτε δια το ἑλεος του Θεου το επ' εμοι γεγονος σπουδαιως ηκουον, ὑπομνηματιζομενος αυτα, ουκ εν χαρτη, αλλ' εν τη εμη καρδια, και αει δια την χαριν του Θεου γνησιως αυτα αναμαρυκωμαι. If then Irenæus had ſuch reſpect for his maſter Polycarp, if he fixed in his memory all things, which he heard from him, and, as he himſelf ſays, conſtantly ruminated on them, there is reaſon to believe that Irenæus has related nothing, either in reſpect to the Apoſtles in general, or to St. Matthew in particular, which was inconſiſtent with what he had heard from Polycarp,

Polycarp. And if he really had his information from Polycarp, his teſtimony becomes ſtill more important: for ſince Polycarp, as Irenæus teſtifies, was converſant with ſeveral of the Apoſtles, and other eye-witneſſes to the tranſactions of Chriſt, Polycarp muſt have known, whether St. Matthew's Goſpel was written originally in Hebrew, or in Greek. It will be objected perhaps that Polycarp never ſaw St. Matthew's Goſpel, either in the Hebrew or in the Greek, ſince he has no where quoted it by *name:* and for this reaſon even Dr. Leſs admits that the quotations of Polycarp, which agree with the text of St. Matthew, do not afford an abſolute proof, that Polycarp took them from St. Matthew's Goſpel, as I have already obſerved in the Notes to the firſt volume of this Introduction, Ch. i. § 2. Note 3. But on the other hand no one can prove, that Polycarp did *not* quote from St. Matthew's Goſpel: and ſince he has really quoted in his Epiſtle to the Philippians (ſee Lardner's Works, Vol. II. p. 92. ed. 1788.) ſeveral paſſages with the following formule, ὡς ειπεν ὁ Κυριος, or καθως ειπεν ὁ Κυριος; which paſſages are contained in St. Matthew's Goſpel, it is more reaſonable to ſuppoſe that Polycarp copied them from St. Matthew's Goſpel, though he has not expreſsly ſaid ſo, than that he received them from oral tradition, or that he took them from ſome other document, which is now loſt. Beſides, though in the ſingle Epiſtle to the Philippians, which is all that is now extant of Polycarp's works, the Goſpel of St. Matthew is not mentioned by name, and even though it were true, which however no one can prove, that Polycarp has not quoted it in that ſingle Epiſtle, it would be very unfair to conclude that he never quoted it in any other work, and ſtill more ſo, to conclude that he had no knowledge of it. On the contrary, Polycarp's connexions were ſuch, that if St. Matthew wrote a Goſpel at all, Polycarp muſt not only have known it, but muſt have known likewiſe in what language St. Matthew wrote it. We are reduced therefore to this dilemma. Either

the Goſpel attributed to St. Matthew is a forgery in his name, and written after the apoſtolic age, or Polycarp was able to communicate to Irenæus the neceſſary information about it. But in the former caſe Irenæus, the diſciple of Polycarp, could never have imagined that St. Matthew was the author of it. Conſequently Polycarp was able to communicate to Irenæus the neceſſary information relative to St. Matthew's Goſpel: and therefore it is highly probable that Irenæus learnt from Polycarp, that St. Matthew's Goſpel was written originally in Hebrew.

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4. Catal. Script. Eccleſ. cap. 36. Tom. IV. P. ii. p. 111. ed. Martianay.

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5. See Suiceri Theſaurus, Tom. II. p. 576.

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6. Tom. IV. P. ii. p. 102. ed. Martianay.

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7. In the place quoted by our author in Note *k*.

SECT. V.

PAGE 137.

1. Origen's own words (Tom. III. 671. ed. Delarue) are: δηλονοτι πολλη γεγονεν ἡ των αντιγραφων διαφορα, εἰτε απο ῥαθυμιας τινων γραφεων, εἰτε απο τολμης τινων μοχθηρας της διορθωσεως των γραφομενων, εἰτε και απο των τα ἑαυτοις δοκουντα εν τη διορθωσει προσλιθεντων η αφαιρουντων. But what gives the greateſt weight to the objection now under conſideration, Origen immediately adds: την μεν ουν εν τοις αντιγραφοις της παλαιας διαθηκης διαφωνιαν ουκ αδηλος, ἑυρομεν ιασασθαι, κριτηριῳ χρησαμενοι ταις λοιπαις εκδοσεσιν· των γαρ αμφιβαλλομενων παρα τοις εβδομηκοντα

κοινα δια την των ανιγραφων διαφωνιαν, την κρισιν ποιησαμενοι των λοιπων εκδοσεων το συναδον εκεινοις εφυλαξαμεν, και τινα μεν ωβελισαμεν εν τω Εβραικω μη κειμενα, μη τολμησαντες παντη περιελειν· τινα δε μετ' ασερισκων προσεθηκαμεν, ινα δηλον η ὁτι μη κειμενα παρα τοις εβδομηκοντα εκ των λοιπων εκδοσεων συμφωνως τω Εβραικω προσεθηκαμεν. By this obſervation Origen virtually confeſſes that he had no Hebrew original, by which he could correct the Greek text of St. Matthew's Goſpel, as he had corrected the Greek text of the Septuagint by the Hebrew Bible.

2. The objection, which our author here combats, was firſt made by Lardner, from whom Maſch probably borrowed it. See Lardner's Works, Vol. II. p. 542. ed. 1788.

3. Jerom in his third book againſt the Pelagians (Tom. IV. P. ii. p. 533.) ſays, 'In Evangelio *juxta Hebræos*, quod Chaldaico quidem Syroque ſermone, ſed Hebraicis literis ſcriptum eſt, quo utuntur uſque hodie Nazareni, *ſecundum Apoſtolos*, ſive, ut plerique autumant, *juxta Matthæum*, &c.:' and in his Catalogue of eccleſiaſtical writers, under the article Jacobus (Ib. p. 102:) he ſays, 'Evangelium quoque, quod appellatur *ſecundum Hebræos*, et a me nuper in Græcum Latinumque ſermonem tranſlatum eſt, quo et Origines ſæpe utitur, &c. From theſe two paſſages it appears that Origen, in ſeveral parts of his works, had quoted from a Hebrew Goſpel, called the 'Goſpel according to the Hebrews,' that the ſame Goſpel had likewiſe the appellation of the 'Goſpel according to the Apoſtles,' and moreover that it was ſuppoſed by many, at leaſt in the time of Jerom, to have been no other than the Hebrew Goſpel of St. Matthew. Further, among the works of Origen now extant, which are very few in compariſon of what he wrote, there are ſtill two paſſages, in which he has quoted this Goſpel, which he himſelf calls το καθ' Εβραιους ευαγγελιον. See Grabe Spicilegium Patrum, Tom. I. p. 26, 27. It is certain therefore, that Origen not only poſſeſſed, but occaſionally quoted a Hebrew Goſpel, which among other

titles had that of St. Matthew's Gospel: and it is likewise certain that Origen has not applied this Hebrew Gospel in the correction of those passages in the Greek text, on which he himself entertained a doubt.

4. See the following Note.

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5. But if Origen really believed that the first of our canonical Gospels was a Greek translation of *that* Hebrew Gospel, which he himself has quoted by the title το καθ' Ἑβραιους ευαγγελιον, he certainly would have appealed to the Hebrew, wherever he entertained doubts in respect to the Greek text, for the very same reason that he appealed to the Hebrew Bible in doubtful passages of the Septuagint. But the fact is, Origen did not believe, that the first of our canonical Gospels was a Greek translation of *that* Hebrew Gospel, or rather he knew that it was not. His very neglect to appeal to it in doubtful passages of the Greek text is alone sufficient proof of this assertion: and it is fully confirmed by the fragments, which are still extant of the Gospel according to the Hebrews*. Besides, Origen in a place where he quotes the Gospel according to the Hebrews, says, 'si tamen placet alicui suscipere illud non ad auctoritatem, sed ad manifestationem propositæ quæstionis.' See Grabe Spicilegium, Tom. I. p. 26. It is true that this passage no longer exists in the Greek text: but the other quotation, which Grabe has likewise proposed, does exist in the Greek, and this quotation Origen likewise introduces in a similar manner, saying, εαν δε προσιεσθαι τις το καθ' Ἑβραιους ευαγγελιον. Nor did Jerom believe, or at least he was not convinced, that this Gospel was St. Matthew's original: for in that case he would not merely have said of it, 'quod *vocatur* a plerisque Matthæi authenticum,' and 'ut plerique

* The most complete collection of these fragments is in Jones's New and full method of settling the canonical authority of the New Testament, Vol. I. p. 330—350.

autumant, juxta Matthæum,' (Tom. IV. P. i. p. 47. P. ii. p. 533. ed. Martianay). Beſides, ſince Jerom tranſlated this Goſpel both into Greek and into Latin, there muſt have been a material difference between the contents of this Goſpel and the contents of our firſt canonical Goſpel: and though the former had probably much matter in common with the latter, in the ſame manner as the Goſpels of St. Mark and St. Luke have, yet on the other hand the former muſt have had much matter, which was not contained in the latter, as is the caſe likewiſe with the Goſpels of St. Mark and St. Luke. For unleſs this were true, Jerom's tranſlation of the former would have been unneceſſary. Had the difference between theſe Goſpels conſiſted merely in a few variations, ſuch as ariſe from a multiplication of copies of the *ſame* work, Jerom's object would have been attained by a bare notation of thoſe variations; and moreover in that caſe he would have more frequently appealed to the Hebrew in his Commentary on St. Matthew.

But from theſe conceſſions the advocates for the opinion that St. Matthew wrote his Goſpel not in Hebrew, but in Greek, can derive no advantage whatſoever. For though Origen did not believe, that our firſt canonical Goſpel was a Greek tranſlation of *that* Hebrew Goſpel, which he has quoted by the title τὸ κατὰ Ἑβραίους εὐαγγέλιον, it cannot be thence inferred, that in Origen's opinion it was tranſlated from *no* Hebrew Goſpel: and though he did not believe that St. Matthew wrote the Hebrew Goſpel κατὰ Ἑβραίους, we cannot thence infer, that in Origen's opinion St. Matthew wrote no Hebrew Goſpel at all. Even therefore if Origen had ſaid nothing further on this ſubject, he could not be quoted in favour of the opinion that St. Matthew wrote in Greek: and ſince he has declared elſewhere in the moſt unequivocal manner, that St. Matthew really wrote his Goſpel in Hebrew, it cannot be a matter of doubt on which ſide of the queſtion Origen decides.

It is true that there is one paſſage in Origen's works (De Oratione, cap. 27. Tom. I. p. 245. ed. Delarue), which appears at firſt ſight to imply, that in Origen's opinion St. Matthew wrote in Greek, and is quoted for that purpoſe by Lardner, Vol. II p. 541. ed. 1788. In this paſſage Origen ſpeaks of the word επιουσιος, which occurs in the Lord's Prayer, Matth. vi. 11. and Luke xi. 3. Of this word Origen ſays, πρωτον δε τουτ' ισεον, ὁτι η λεξις ἡ Επιουσιον παρ' ουδενι των Ἑλληνων ευρε των σοφων ωνομασαι· ουτε εν τη των ιδιωτων συνηθεια τετριπται, αλλ' ἐοικε πεπλασθαι ὑπο των Ευαγγελιστων· συνηνεχθησαν γαρ ὁ Ματθαιος και ὁ Λουκας, κ.τ.λ. Hence it has been inferred, that in Origen's opinion St. Matthew *himſelf* uſed the word επιουσιος, and therefore that he wrote in Greek. But that this inference is without foundation appears from what Origen ſays a few lines afterwards: ισομοιρα τη Επιουσιῳ προσηγορια εστι παρα Μωυσει γεγραμμενη, ὑπο Θεου ειρημενη· Ὑμεις δε εσεσθε μοι λαος περιουσιος.' Theſe Greek words are taken from the Septuagint, Exod. xix. 5. which Origen certainly did not ſuppoſe were written by Moſes. If Origen then could quote theſe *Greek* words, and call them προσηγορια παρα Μωυσει γεγραμμενη, his quotation of επιουσιος from St. Matthew's Goſpel no more proves that in Origen's opinion St. Matthew himſelf (and not his tranſlator) uſed that word, than his quotation of περιουσιος from Exod. xix. 5. can prove that in Origen's opinion Moſes himſelf uſed περιουσιος. In like manner the Latin fathers, when they quote the words of the Vulgate, ſpeak of them as the words of the Evangeliſts. But if a Latin father ſhould ſay, that in the Lord's Prayer both St. Matthew and St Luke have the expreſſion 'panis ſuperſubſtantialis,' or an Engliſh commentator, that they have the expreſſion 'daily bread,' no man would conclude that in the opinion of the former the Evangeliſts wrote in Latin, or that in the opinion of the latter they wrote in Engliſh. It is a lax mode of ſpeaking adopted by writers of every age and nation, and is very admiſſible, when

the queſtion does not immediately relate to the original language of the Goſpels.

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6. The Greek text of this paſſage has been quoted in Note 1.

7. Our author's mode of reaſoning on the paſſage, which he has quoted from Origen, is very unſatisfactory: and he himſelf appears to be not quite ſatisfied with it, if we may judge from the doubtful manner, in which he expreſſes himſelf in the laſt ſentence. The real cauſe, why Origen did not appeal to the Hebrew Goſpel κατὰ Ἑβραίους has been already aſſigned in Note 5: where it has been likewiſe ſhewn that no inference can be deduced in favour of the opinion, that St. Matthew wrote in Greek.

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8. Origen's own words (Tom. III. p. 932. ed. Delarue) are, Ματθαιος ουκ επεχειρησεν αλλ' εγραψεν εξ ἁγιου κινηθεντος πνευματος· ὁμοιως και Μαρκος και Ιωαννης, παραπλησιως δε και Λουκας· το μεντοι επιγεγραμμενον κατ' Αιγυπτιους ευαγγελιον, και το επιγεγραμμενον των δωδεκα ευαγγελιον οἱ συγγραψαντες επεχειρησαν. This is the text of the Benedictine edition: but in the text quoted by Simon (Hiſt. des Comment. ch. v. p. 82.) from Greek manuſcripts, the words επιγεγραμμενον κατ' Αιγυπτιους ευαγγελιον και το are omitted. Perhaps, however, the omiſſion aroſe from a mere overſight, and was occaſioned by the homœoteleuton.

9. See Note 3.

10. The Goſpel according to the Hebrews, and the Goſpel according to the Twelve were, according to Jerom, one and the ſame Goſpel: and that Origen did not conſider the Goſpel according to the Hebrews as St. Matthew's original, appears from Note 5.

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11. In the Diſſertation on the origin of our three firſt Goſpels, ch. xv. it is ſhewn that a Hebrew document, which is there denoted by ℵ, formed the baſis of our three firſt Goſpels. It is not improbable that the ſame document was the ground-work of the Goſpel κατὰ Ἑβραίους, and that this Goſpel was afterwards confounded with the Hebrew Goſpel written by St. Matthew, becauſe both of them were uſed by inhabitants of Judæa, were written in the ſame language, and contained, probably, much matter in common with each other. On the other hand, it is not impoſſible that the Goſpel κατὰ Ἑβραίους was, as uſed by the Nazarenes in the firſt century, St. Matthew's Hebrew Goſpel itſelf: but that ſo many alterations and additions had been made in the copies of it before the time of Origen, that it ceaſed to deſerve the title, which was originally due to it, and that on this account Origen did not conſider it as St. Matthew's original.

12. The ſame argument had been uſed by Lardner. See his Works, Vol. IV. p. 264. ed. 1788.

SECT. VI.

PAGE 143.

1. The ſecond and improved edition of our author's Expoſition of the Epiſtle to the Hebrews was publiſhed at Francfort in two volumes, 4to. in 1780 and 1786, under the title Erklärung des Briefs an die Hebräer. To the firſt volume is prefixed an Introduction to this Epiſtle. In § 11. to which he alludes, he firſt quotes the Chaldee words σαβαχθανι, Matth. xxvii. 46. ταλιθα, Mark v. 41. Αββα, Mark xiv. 36. Βηθεσδα, John v. 2. Γαββαθα, John xix. 13. Γολγοθα, ver. 17. to prove that Chaldee was ſpoken in Paleſtine in the time of Chriſt and his Apoſtles. (We may add, likewiſe, that the Evangeliſts themſelves have expreſsly teſtified, that

Chriſt; in his familiar converſation with the Jews, uſed the Aramæan language. For inſtance, Mark v. 41. Λεγει αυτη· Ταλιθα κουμι. Mark vii. 34. Λεγει αυτῳ, Εφφαθα. Mark iii. 17. Επεθηκεν αυτοις ονοματα Βοανεργες. But if Chriſt in his familiar converſation with the Jews uſed the Aramæan, it neceſſarily follows that this was their vernacular language at that time). He further obſerves, that two Chaldee paraphraſes, thoſe of Onkelos and Jonathan, were then in uſe in Paleſtine: and that when St. Paul addreſſed a large aſſembly of the Jews at Jeruſalem, he addreſſed them, not in Greek, but as St. Luke expreſſed it, Acts xxi. 40. xxii. 2. τη Εβραιδι διαλεκτῳ, that is, not in the ancient Hebrew of the Old Teſtament, but in the dialect, which was called Chaldee, or Eaſt Aramæan. He then confutes the arguments, which had been alleged by Iſaac Voſſius, to prove that the vernacular language of Paleſtine at that time was Greek. Theſe arguments are five in number. 1. The Romans endeavoured to extirpate the language of every country, which they conquered. 2. The Jews could not diſpenſe with the Greek language in contracts, teſtaments, and courts of juſtice. 3. Two living languages cannot exiſt at the ſame time, in the ſame place: therefore the old vernacular language muſt have become extinct. 4. The dominion of the Macedonian kings in Syria, had introduced the Greek language into that country, whence it ſpread into Paleſtine. 5. Theodoret relates, that no Jewiſh children learnt to ſpeak Hebrew, but the language of the country where they were born.—To the two firſt arguments our author very properly replies, that, if they proved any thing, they would prove, not that Greek, but that Latin was ſubſtituted in place of the Chaldee. The third is no new argument, but contains only an inference, founded on the ſuppoſition, that Greek was become the vernacular language of Paleſtine. Beſides, it is not true that two living languages cannot exiſt at the ſame time, in the ſame place, as every man who has travelled knows

knows, by experience. The fourth argument ſhews only that Greek was the language ſpoken at the court of the Seleucidæ, and the principal towns of Syria: but Syriac ſtill continued to be ſpoken in the country. Much leſs did the Greek ſuperſede the vernacular language of Paleſtine. As to the fifth argument, what Theodoret ſays of the Jewiſh children, relates only to the age, in which he himſelf lived, and moreover to Jewiſh children born in foreign countries. The arguments therefore of Iſaac Voſſius are of no value whatſoever. For further information on this ſubject ſee Simon Hiſt. Crit. du Texte du N. T. ch. vi. and Walton's Prol. xiii. In the year 1767, Diodati publiſhed a ſhort tract at Naples, entitled, De Chriſto Græce loquente exercitatio, qua oſtenditur, græcam ſive helleniſticam linguam cum Judæis omnibus, tum ipſi adeo Chriſto nativam ac vernaculam fuiſſe. But Diodati's arguments are neither new nor ſolid: and they have been fully confuted by Erneſti in his Neueſte theologiſche Bibliothek, Vol. I. p. 269—278. That the Greek Bible was ſometimes read in the ſynagogues of Judea, cannot be denied, as appears from the following paſſage quoted by Buxtorf in his Lexicon Talm. Rabbinicum, from the Talmud of Jeruſalem. "Rabbi Levi ivit Cæſaream, audienſque eos legentes lectionem 'Audi Iſrael,' Deut. vi. Helleniſtice, voluit impedire ipſos." But nothing more appears from this paſſage, than that the Greek Bible was read in Cæſarea, which was a ſea-port town, the reſort of ſtrangers of all nations: and the very ſurprize and diſpleaſure expreſſed by Rabbi Levi proves, that he had not been accuſtomed to hear it in other ſynagogues of Judea. In fact the Targum, or Chaldee verſion, was to the Jews of Jeruſalem, what the Septuagint was to the Jews of Alexandria.

2. Even if it be true, that there were ſynagogues in Jeruſalem, where the Old Teſtament was read, not in the Chaldee, but in the Greek verſion, we cannot thence infer,

infer, that Greek was generally ſpoken in Jeruſalem. We might as well conclude that German was univerſally underſtood in London, becauſe there are German chapels there.

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3. The Syriac verſion itſelf is an additional proof: for if Greek was become the vernacular language of Syria, there could have been no neceſſity for a Syriac tranſlation of the Greek Teſtament. Greek was the language of the court of Antioch under the reign of the Seleucidæ: but the common people ſtill retained the language of their anceſtors. It was the ſame in Egypt, where the Greek ſpoken at Alexandria did not eradicate the language of the country. Hence it was neceſſary to make a Coptic verſion. But if in Syria and Egypt, where Greek princes reigned, the Greek language did not become univerſal, how can it be expected to have become ſo in Paleſtine? With reſpect to the ſacred writers, it muſt be obſerved, that St. Paul was a native of Tarſus, where Greek was ſpoken, that St. John ſpent the latter part of his life either at Epheſus or in ſome other Greek town, that St. Luke, if not born in a Greek country, ſpent at leaſt the greater part of his life where Greek was ſpoken, that St. Mark and St. Peter travelled likewiſe in Greek countries. But St. Matthew never travelled into countries, where Greek was the vernacular language.

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4. On this ſubject ſee the Diſſertation on the origin of the three firſt Goſpels, ch. 15. Note *q*.

SECT. VII.

PAGE 146.

1. This whole ſection is in the German original ſo very prolix, and ſo abounds with repetitions, and with anſwers to objections, which are not worth examination, that I have taken the liberty of giving only an abridgement of it. Nothing however of the leaſt importance is omitted.

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2. In the place to which our author refers his readers for further information on this ſubject, we find hardly any thing that is ſatisfactory. The true reaſon, why the Syrians tranſlated the Goſpel of St. Matthew from the Greek, is that the canon, or collection of writings, which conſtitute the New Teſtament, had been formed, before the Syriac verſion was made: and this canon contained, not the Hebrew, but the Greek Goſpel of St. Matthew.

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3. Thus in the Latin Vulgate, Apoc. ix. 11. where the Greek text is, ονομα αυτω εβραιστι Αβαδδων, και εν τη ἑλληνικη ονομα εχει Απολλυων, the Latin tranſlator, after having rendered theſe words by 'cui nomen Hebraice Abaddon, Græce autem Apollyon,' has added, for the benefit of Latin readers, Latine habens nomen Exterminans.

4. Some years ago were publiſhed in London two volumes of ſermons without the author's name on the title page. In theſe ſermons the texts of ſcripture are quoted in the words of the eſtabliſhed verſion: yet this will not prove, that the ſermons were written originally in Engliſh, for they were tranſlated from the German

of

of Zollikofer. On the ſame ground likewiſe might be argued that my tranſlation of Michaelis is an original, becauſe I have uſed the words of the eſtabliſhed Engliſh verſion, in places where the author himſelf had quoted that of Luther.

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5. When the Latin fathers quoted the Goſpel of St. John, for inſtance, in the Latin verſion, they conſidered the words which they quoted, as words of holy ſcripture, as much as the Greek fathers did, when they quoted the words of the Greek original. And the ſame is true likewiſe when an Engliſh divine quotes a paſſage from St. John's Goſpel in the Engliſh verſion. When the Greek fathers therefore confidently quote the Greek Goſpel of St. Matthew as a part of Holy Scripture, we can no more infer that they therefore ſuppoſed it to have been written originally in Greek, than we can infer, that the Goſpel of St. John was ſuppoſed by the Latin fathers to have been written originally in Latin.

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6. That this ſolution is the true one, appears from the Diſſertation on the origin of the three firſt Goſpels, ch. 15. A minute examination therefore of the various reading in Zech. iii. 7. Matth. xxvi. 31. Mark xiv. 27. is unneceſſary.

SECT.

SECT. VIII.

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1. In the place, to which our author refers, he conjectures that St. Matthew wrote בנשף שבת in ch. xxviii. 1.; that he uſed נשף in the ſenſe of 'the *morning* twilight,' and thus agreed with the other Evangeliſt; but that his tranſlator underſtood it of 'the *evening* twilight,' which ſenſe it likewiſe bears, and thus rendered it by οψε. Bolten, in his Note to this paſſage, ſuppoſes, that the words of the original were שבתות מקצה, which is literally 'a fine ſabbatorum,' and agrees with the expreſſion uſed by St. Mark διαγενομενης των σαββατων.

2. Our author here obſerves that δικαιωματα is uſed 1 Maccab. i. 13. 51. ii. 21. and alſo Heb. ix. 1. 10. to denote 'religious ceremonies.'—Perhaps the word acquired this ſenſe in Helleniſtic Greek from the ſuppoſition that the Jews were rendered juſt and good men merely by their religious ceremonies.

3. חק, which ſignifies a 'religious ordinance,' is very frequently tranſlated in the Septuagint by δικαιωμα, but never by δικαιοσυνη.

4. See Schleuſner's Lexicon on this word.

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5. It is difficult to comprehend in what our author's explanation differs from the common one.

6. The difference is merely in the punctuation: Sing. emph. ܕܰܝܡܳܢ; dæmoniacus: Plur. emph. ܕܰܝܡܳܢ: dæmoniaci.

7. But in Chaldee the plural emphatic ends in Aleph, as well as in Syriac.

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8. מֵתָה 3 ſing. perf. fœm. ſignifies 'mortua eſt:' מֵתָה part. fœm. ſignifies 'moriens.'

9. Not both of the other two Evangeliſts, namely, St. Mark and St. Luke, have uſed the preſent tenſe. The former alone has ισχατως εχει: the latter, though he has not ετελευτησε, as in the Greek text of St. Matthew, has the perfectly ſynonymous expreſſion απεθνησκε.

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10. Our author's object is to explain in what manner a Chaldee expreſſion might have given riſe to the two Greek readings, οξος μετα χολης μεμιγμενον, Matth. xxvii. 34. and οινος εσμυρνισμενος, Mark xv. 23. But his conjecture חליא במרירא by no means anſwers the purpoſe, for which it was made. For though חליא ſignifies 'dulcis,' yet when uſed without חמר, it does not ſignify '*vinum* dulce;' and מרירא does not ſignify 'myrrha,' but only 'fel.' His ſuppoſed Chaldee reading, therefore, cannot poſſibly have given riſe to οινος εσμυρνισμενος in St. Mark's text. Nor is his conſtruction of חליא, ſo as to make it accord with the Greek text of St. Matthew, correct, though it is true that חלא ſignifies 'acetum.' Other critics have had recourſe to חליא מר. But here the ſame objection to חליא occurs as before: and as to מר, which is ſubſtituted in the place of מרירא, though it might have given riſe to the reading εσμυρνισμενος in St. Mark's text, it cannot well have been rendered by χολη in the Greek text of St. Matthew, becauſe מר does not ſignify 'fel,' but 'myrrha.' Appeal indeed has been made to the following paſſages in the Septuagint, Deut. xxix. 18. xxxii. 32. Jerem. viii. 14. ix. 15. (compared with xxix. 18.) Lament. iii. 13.) Now it is true that χολη is uſed in theſe paſſages of the Septuagint: but that it is a tranſlation of מר is a miſtake, for in every

one

one of them is a tranſlation of ראש.—If the different expreſſions οινῳ εσμυρνισμενῳ, and οξος μετα χολης μεμιγμενον, are to be explained on the ſuppoſition of a common Chaldee original, we muſt endeavour to find a Chaldee word for οινῳ, which may be eaſily miſtaken for one that denotes οξῳ, and likewiſe a Chaldee word, which ſignifies σμυρνα, which may be eaſily miſtaken for one that denotes χολη. Now חמר, or חמרא, really denotes οινῳ, and חמץ or חמצא really denotes οξῳ. Again, מורא really ſignifies σμυρνα, and מררא really ſignifies χολη. If then we ſuppoſe, that the original Chaldee text was המרא חליט במורא, 'vinum mixtum myrrha,' οινος εσμυρνισμενος, which is not at all improbable, as it is the reading of the Syriac verſion at Mark xv. 23. ;ܚܡܪ ܡܪ ܡܫܚ ;ܚܡܨ, it might eaſily have been miſtaken for חמצא חליט במררא, 'acetum mixtum felle,' and tranſlated οξῳ μετα χολης μεμιγμενον.—If an objection be made to the ſuppoſed exchange of חמרא for חמצא, though no one can object to the ſuppoſition that במורא was miſtaken for במררא, on account of the great ſimilarity between ו and ר, letters which have been very frequently confounded, another conjecture may be propoſed, namely, that the Chaldee text was חמר בסים במורא. Now בסים may be either the participle Pehil of the verb בסם, in which caſe it denotes 'aromatibus conditus,' or it may be taken as a noun ſubſtantive, in which caſe it has the ſenſe of 'acetum.' If it be taken in the former ſenſe, the Chaldee text will be rendered by 'vinum conditum myrrha,' which is again οινῳ εσμυρνισεν. If it be taken in the latter ſenſe, and ו be miſtaken for ר in the laſt word, בסים במררא will be rendered by 'acetum cum felle,' or οξῳ μετα χολης. Again, though חמר, when read חֲמַר, and uſed as a ſubſtantive, ſignifies 'vinum,' yet if it be read חָמֵר, it is the participle Benoni of the verb חמר, which ſignifies 'turbidum fieri,' to which the idea expreſſed by μιγνυσθαι is cloſely allied. But no tranſlator, who took בסים in the

ſenſe

ſenſe of 'acetum,' could at the ſame time take חמר in the ſenſe of 'vinum.'—Which of the two conjectures is the moſt probable, or the leaſt improbable, I leave to the learned to determine.

SECT. IX.

PAGE 162.

1. The German title of this work is, Walch's Vollſtändige Hiſtorie der Ketzereyen. Göttingen, 1762—1780. 10 Vols. 8vo.

2. This derivation was given by Epiphanius Hæres. XXX. 1.: but it does not appear, that he had any hiſtorical authority for it.

3. Some few perhaps, as Symmachus for inſtance, but certainly not the generality of them: and therefore to the Ebionites in general a Greek Goſpel would have been unintelligible.

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4. We ought rather to ſay, they were denounced as heretics in the ſecond century: for the Nazarenes at leaſt *exiſted* without doubt in the firſt century.

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5. See the latter part of Note 5. to Vol. III. Ch. ii. Sect. 6. of this Introduction.

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6. Jerom (De vir. illuſtr. Cap. 2.) ſpeaking of the Hebrew Goſpel uſed by the Nazarenes, ſays, 'quo et Origenes ſæpe utitur.'

7. He tranſlated it both into Greek and into Latin: for he ſays in the place quoted in the preceding note, 'a me nuper in Græcum Latinumque ſermonem tranſlatum eſt.' That he tranſlated into Greek appears alſo from the paſſage quoted by our author in Note *b*.

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&. Epiphanii Hæres. XXIX. 9. ουκ οιδα δε ει και τας γενεαλογιας τας απο τε Αβρααμ αχρι Χριστε περιειλον.

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9. It is true that in the Hebrew of the Old Teſtament, Judah and Judæa are both expreſſed by יהודה. But if the term 'Hebrew' be applied to the Goſpel of the Nazarenes, it is equivalent to the term 'Chaldee': and in Chaldee and Syriac, Judah and Judæa were diſtinguiſhed, the former being written יהודא, the latter יהוד, without Aleph. At leaſt in the Syriac verſion of the New Teſtament, Ιουδας is always expreſſed by ܝܗܘܕܐ, and Ιουδαια is always expreſſed by ܝܗܘܕ, (See for inſtance Matth. ii. 1. 22. iii. 1. 5. iv. 25. xix. 1. xxiv. 16.) except in one ſingle inſtance, namely, Matth. ii. 5. where there is ܒܝܬ ܠܚܡ ܕܝܗܘܕ, as if the Greek were, not Βηθλεεμ της Ιουδαιας, but Βηθλεεμ Ιουδα. In Matth. ii. 6. where the Greek is γη Ιουδα, we again find ܝܗܘܕ in the Syriac.

10. This is impoſſible: for Jerom's obſervation is made not on γη Ιουδα, ver. 6. but on Βηθλεεμ της Ιουδαιας, ver. 5. where he propoſed likewiſe to read Ιουδα, and really altered the Latin verſion to Bethlehem Judæ, which is the reading of the Vulgate at this very day. Since therefore Jerom expreſsly declares that where Βηθλεεμ Ιουδαιας was the reading of the Greek text, Βηθλεεμ Ιουδα was the reading of the Hebrew (that is, Chaldee) text; ſince Ιουδας and Ιουδαια are diſtinctly expreſſed in Syriac and Chaldee; and ſince the Syriac verſion at Matth. ii. 5. has the very reading, which Jerom ſays he ſaw in the Chaldee, (for 'in ipſo Hebraico', here ſignifies 'in ipſo Chaldaico'), there is no neceſſity for having recourſe to violent conjectures; and we may ſafely conclude, that Jerom really meant the Chaldee (or, as the fathers call it, Hebrew) Goſpel of the Nazarenes, and conſequently that this Goſpel contained at leaſt the ſecond, if not the firſt chapter of St. Matthew.

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11. It is really doing violence to the conſtruction to refer the relative 'quo' to any other antecedent than 'volumine', which immediately precedes it; and the only reaſon, why a doubt has ariſen on this ſubject, is that a full ſtop has been falſely placed after 'fuit'; whereas there ought to be only a comma. If the paſſage were pointed thus, no one would remain in doubt. Mihi quoque a Nazaræis, quī in Beræa, urbe Syriæ, hoc volumine utuntur, deſcribendi facultas fuit, in quo animadvertendum, quod ubicunque Evangeliſta, &c. Another reaſon for referring 'quo' to 'volumine' is, that Jerom has uſed the relative 'quod' in the ſentence immediately preceding, and referred it to 'evangelium.'—This paſſage therefore, as well as the preceding, affords a proof that Jerom found at leaſt the ſecond chapter of St. Matthew in the Goſpel of the Nazarenes.

12. Where our author has not mentioned the place in Jerom's works, the quotations from the Goſpel of the Nazarenes muſt be ſought in the reſpective places of his commentary on St. Matthew.

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13. The words of the Hebrew, 2 Chron. xxiv. 17. are כתובים על־ מדרש ספר המלכים, ſcripta in commentario (Medraſh) libri regum.

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14. Namely, no where in the Old Teſtament: but then we muſt not forget that Zacharias the ſon of Barachias, and the eleventh of the minor Prophets, lived after the captivity, at a time when the hiſtory of the Old Teſtament had ceaſed. The Jews however had a tradition, that *this* Zacharias was likewiſe murdered in the temple, as appears from the Targum at Lament. ii. 20. 'Interfeciſtis Zachariam, filium Iddo, ſummum ſacerdotem et prophetam fidelem, in domo ſanctuarii, die expiationis.' See Wetſtein's Note to Matth. xxiii. 35. It

is true that Iddo was the father of Barachias, and therefore in ſtrictneſs the grandfather of Zacharias, the eleventh of the minor Prophets (Zach. i. 1): but this lax mode of expreſſion in genealogies was very common among the Jews: Now if it be true, that Zacharias, the ſon of Barachias, and the eleventh of the minor Prophets, was murdered in the temple, it was more ſuitable to Chriſt's purpoſe to inſtance the murder of *him*, than that of Zacharias, the ſon of Jehoiada, who lived three hundred years before: for when he ſaid, 'from the blood of Abel to the blood of Zacharias,' he evidently meant to give the *firſt* and the *laſt* inſtance of murder committed on the holy perſons, whoſe names are mentioned in the Old Teſtament.

15. It might have been well known, though not recorded in the Old Teſtament. Indeed our author himſelf, as appears from the Note *u*, ſeems to have altered his opinion.

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16. Our author himſelf has given only a German tranſlation, for which I have ſubſtituted the Greek of Epiphanius.

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17. The paſſage in queſtion is quoted by Epiphanius in the very next ſection, with the addition of επι αρχιερεως Καιαφα, after Ηρωδου βασιλεως της Ιουδαιας, which ſeems to render the miſtake, of which our author complains, ſtill more extraordinary. But it is really incredible, that any ſuch miſtake ſhould have exiſted in the Hebrew Goſpel uſed by the Ebionites: for no inhabitant of Judæa, whether an Ebionite, or of any other ſect, who undertook to write a life of Chriſt, could have imagined, that Herod the Great, the king of Judæa, who died ſoon after the birth of Chriſt, was alive thirty years afterwards, when John the Baptiſt began to preach. In the Ebionite Goſpel therefore Ηρωδης βασιλευς muſt have been uſed to denote, not Herod the Great, but

Herod Antipas, who though properly only *Tetrarch* of Galilee, is frequently called βασιλευς even in our canonical Goſpels. See for inſtance Matth. xiv. 9. Mark vi. 14. 22. 25—27. Our author's ſuppoſition therefore that the preſent paſſage in the Ebionite Goſpel was put together from Luke i. 5. iii. 1—3. is devoid of foundation: and in other reſpects it cannot be ſuppoſed that a *Hebrew* Goſpel was compounded of ſcraps from a *Greek* Goſpel. With reſpect to Ιδαιας which follows βασιλεως, it is certainly a miſtake, ſince Herod Antipas was ſovereign of Galilee, and not of Judæa. But no dependance can be placed on the quotation of Epiphanius, not only becauſe he quotes the ſame paſſage differently within the compaſs of two ſections, but becauſe he quotes the Ebionite Goſpel, not for a critical, but for a polemical purpoſe, and, as he himſelf acknowledges §. 14. merely in order to expoſe it.

18. Such a minute and anxious compoſition of ſingle words from different places is highly improbable. Though in the Greek Teſtament the expreſſions πνευμα Θεου and πνευμα ἁγιον are generally uſed ſingly, and we do not meet with πνευμα Θεου αγιον, yet this compound expreſſion was not unuſual in Chaldee. See for inſtance Daniel ch. iv. where רוח אלהין קדישין occurs ſeveral times, and is rendered in the Septuagint by πνευμα Θεου ἁγιον.

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19. But Juſtin Martyr has twice quoted them from the Απομνημονευμαλα των Αποστολων. Dialog. cum Tryphone p. 316. 331. edit. Colon. They are quoted alſo by Clement of Alexandria, Lib. I. pædag. cap. 6. Even in the Codex Bezæ they are found, a prima manu, at Luke iii. 22. though not at Matth. iii. 17.

20. Perhaps the Greek text given by Epiphanius was ὁ ἰδων.

21. In the Ebionite Goſpel are recorded three exclamations as uttered at the baptiſm of Chriſt: 1. Συ μου ει ὁ υἱος ὁ αγαπητος, εν σοι ηυδοκησα, 2. Εγω σημερον γεγεννηκα σε.

3. Οὗτος ἐστιν ὁ υιος μϖ ὁ ἀγαπητὸς, ἐφ' ὃν ηυδοκησα. On the other hand, according to St. Matthew and St. Luke, only *one* exclamation was uttered, which the latter has delivered in the ſecond perſon as in the Ebionite Goſpel No. 1, the former in the third perſon as in the Ebionite Goſpel No. 3. But does it thence follow, that the Ebionite Goſpel was put together from the texts of St. Matthew and St. Luke? At any rate the exclamation No. 2. cannot have been taken from thoſe Goſpels.

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22. He does not declare that it was really St. Matthew's *unadulterated* original. Indeed, if he had ſuppoſed ſo, he could not have uſed at other times the expreſſions 'quod *vocatur* a pleriſque Matthæi authenticum,' and, 'ut plerique *autumant* juxta Matthæum.'

23. Επιουσιος exactly correſponds to מָחָר, if ἀρτος επιουσιος denotes ἀρτος της επιουσης ἡμερας, as Fiſcher contends in his Proluſiones de vitiis Lexicorum. N. T. p. 314.

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24. Here likewiſe our author has given only a German tranſlation, for which I have ſubſtituted Euſebius's own words, which it is abſolutely neceſſary to know, in order to form a right judgement of them.

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25. Indeed it was wholly impoſſible that he ſhould: for he expreſsly ſays in the place in queſtion, that the books which he calls ἀλογα κ. τ. λ. had been quoted by no eccleſiaſtical writer, which is not true of the Goſpel according to the Hebrews.

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26. On the contrary, it is highly improbable, if not impoſſible that the Nazarenes, who were unacquainted with Greek, ſhould interpolate in their Hebrew (Chaldee) Goſpel a paſſage from a *Greek* Epiſtle, and moreover from an Epiſtle to the people of Smyrna, which was ſo far

far diſtant from Judæa, that the Nazarenes in all probability not only never ſaw, but never heard of the Epiſtle, which Ignatius ſent hither.

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27. Our author here argues, as if he were acquainted with the original text of the Hebrew Goſpel of the Nazarenes at this paſſage, imagining that the Latin words uſed by Jerom are a literal tranſlation of the Hebrew. But the Latin words uſed by Jerom, which our author has neglected to quote, are manifeſtly a tranſlation of the Greek quotation of Ignatius. In his catalogue of eccleſiaſtical writers, ſpeaking of Ignatius and the Epiſtle to the Smyrnæans, he ſays, 'In qua (ſcil. epiſtola ad Smyrnæos) et de evangelio, quod nuper a me tranſlatum eſt, ſuper perſona Chriſti ponit teſtimonium *dicens:* Ego vero et poſt reſurrectionem in carne eum vidi, et credo quia ſit. Et quando venit ad Petrum, et ad eos qui cum Petro erant, &c.' The word *dicens* clearly ſhews that Jerom gave a tranſlation of the words uſed by Ignatius. Another proof that Jerom tranſlated from the Greek words of Ignatius, is that he has uſed 'vidi,' where Ignatius has οἶδα. He confounded εἰδέω 'ſcio' with εἴδω 'video,' whereas the diſſimilarity between the Hebrew words for ſcio and video muſt have prevented any ſuch miſtake.—But though Jerom, when he wrote his account of Ignatius, in his catalogue of eccleſiaſtical writers, did not immediately examine the very words of the Goſpel of the Nazarenes (provided he had then acceſs to it), ſtill he might recollect, that the ſubſtance of the paſſage ſtood in that Goſpel, and therefore his teſtimony is not to be rejected.

28. It was quoted by ſeveral of the early Fathers. That it was quoted by Ignatius appears from the two preceding notes: and according to Euſebius (Hiſt. Eccleſ. Lib. iii. 39. iv. 22.) it was quoted by Papias and Hegeſippus. It was quoted alſo by Clement of Alexandria and Origen. See the quotations in Grabe's Spicilegium Patrum. Tom. I. p. 26. 27.

29. The Goſpel of the Nazarenes was *become* unuſual at the end of the fourth century: but in the ſecond century it might have been, and probably was, very common in Paleſtine.

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30. See Notes 26. 27.

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31. On the preſent ſubject in general, ſee the Eſſay on the origin of our three firſt Goſpels, ch. 15.

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32. Epiphanius expreſsly ſays (Hæres XXX. 13.) that the Hebrew Goſpel uſed by the Ebionites *began* with the words, Εγενετο εν ταις ημεραις Ηρωδε τε βασιλεως. *Their* Goſpel therefore contained no part of Matth. i. ii. On the other hand, theſe chapters were *not* wanting in the Hebrew Goſpel uſed by the Nazarenes. See Notes 10., 11. to this ſection.

33. Schoenleben in his Notitia codicis Ebneriani (Norimbergæ 1738. 4to.) p. 17. ſays, Primum caput his verbis incipit, Τε δε Ιησε, κ. τ. λ. Now ſince no book can well begin with the particle δε, we may conclude that in the more ancient Greek MS. from which the Codex Ebnerianus was copied, ſomething preceded, namely, the genealogy, as in other Greek manuſcripts.

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34. The Greek text of the Septuagint at Ruth iv. 22. according to the Vatican manuſcript does *not* differ from the Hebrew: for it has Ιεσσαι εγεννησε Δαβιδ, without the addition of τον βασιλεα. Matth. i. 6. therefore can no more be ſaid to have been taken from the Septuagint than from the Hebrew bible, and conſequently we could not infer a diverſity of authors, even if it were true, that quotations from the Old Teſtament in St. Matthew's Goſpel were generally taken from the Hebrew. But this poſition is again inaccurate; for in our *Greek* Goſpel

Goſpel of St. Matthew, the quotations from the Old Teſtament agree more frequently with the text of the Septuagint than with the Hebrew text, as Eichhorn has very clearly ſhewn in his univerſal library of biblical literature, Vol. II. p. 952—980. Though St. Matthew, like every other author of an Hebrew work, had no recourſe to the Septuagint for paſſages of the Old Teſtament, yet his Greek tranſlator frequently, though not always, had recourſe to it.—After all, as our Greek Goſpel of St. Matthew is a tranſlation, a compariſon of the Greek text in the two firſt chapters with that of the reſt of the Goſpel, whether we have reſpect to the mode of quoting the Old Teſtament, or to the ſtyle in general, can affect only the queſtion, whether the whole was *tranſlated* by the ſame perſon, not whether the whole was originally compoſed by the ſame perſon.

35. It appears from the Notes 10. 11. to this ſection, that the Hebrew Goſpel uſed by the Nazarenes contained at leaſt the ſecond chapter of St. Matthew's Goſpel. We muſt conclude therefore from the connexion of the ſubject, that it contained likewiſe the eight laſt verſes of the firſt chapter, which are ſo cloſely connected with the ſecond chapter, that no ſeparation can well take place. The only doubt therefore is, whether it contained the genealogy, Matth. i. 1—17.

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36. That the name of Rahab, who is mentioned Matth. i. 5. as the wife of Salmon and the mother of Boaz (or Booz), does not appear either in the genealogy of David, which is given in Ruth iv. or in that which is given 2 Chron. ii. is by no means extraordinary, ſince in thoſe genealogies the females are not recorded. As to the circumſtance that Rahab, who is mentioned in the book of Joſhua (ch. ii. 1.), and there called the harlot Rahab, is not ſaid there to have been the wife of Salmon and the mother of Boaz, it really affords no argument whatever againſt the accuracy of the account given in Matth. i. 5.: for it is a miſtake, that by Rahab

Matth.

Matth. i. 5. was meant the harlot Rahab, who could not have been the mother of Boaz, the husband of Ruth, since it is evident from the book of Ruth, that Boaz lived in a later age than the harlot Rahab, who was a contemporary of Joshua. And even if the harlot Rahab *could* have been the mother of Boaz, we have no authority whatever for supposing that she *was*, since many Jewish women may have borne the name of Rahab.

27. Here again our author argues as if by Rahab Matth. i. 5. were meant the harlot Rahab. Into whatever tribe the harlot Rahab married, if she married at all, still the father of Boaz may have married another Rahab: and though *this* Rahab is not mentioned in the Old Testament, her name may have been preserved in Jewish genealogies.

38. In examining the question, whether a passage of the Greek Testament be genuine, or not, the first question to be asked is; What is the evidence of the Greek manuscripts, of the ancient versions, and of the ancient fathers? Now there have been not less than three hundred and fifty-five Greek manuscripts of the Gospels collated, every one of which contains the two first chapters of St. Matthew's Gospel, with exception to the single Codex Ebnerianus. But even this manuscript contains the second chapter, and the more ancient manuscript contained probably the whole of the first. See Note 33. The evidence of the Greek manuscripts therefore is decidedly in favour of the authenticity of the two first chapters of St. Matthew's Gospel. Equally decisive is the testimony of the ancient versions; for these chapters are contained in all of them. That in some few Latin manuscripts the genealogy is separated from the remaining part of the first chapter, and that St. Matthew's Gospel is made to begin with ch. i. 18. is a circumstance, which is not only much too trivial to be opposed to the weight of evidence on the other side, but at the furthest can effect only the genealogy, and not the *whole* of the two first chapters. In fact, such writers

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of Latin manuſcripts, as wrote the genealogy apart from the reſt of the Goſpel, were actuated not by critical, but theological motives. They found difficulty in reconciling the genealogy in Matth. i. with that of Luke iii. and therefore wiſhed to get rid of it. Conſequently it is highly uncritical to take *their* manuſcripts even into conſideration. With reſpect to the quotations of ancient writers, which form the third kind of evidence, it is ſufficient to obſerve, that both Clement of Alexandria, and Origen, have quoted from the two chapters in queſtion, without ſignifying any ſuſpicion of their want of authenticity. And what is ſtill more, even Celſus, the great enemy of the Chriſtian religion in the ſecond century, has quoted from them. See Grieſbach's Symbolæ criticæ, Tom. II. p. 241. We muſt ſet therefore all the laws of criticiſm at defiance, if we aſſert that the *Greek* Goſpel of St. Matthew, to which alone the preceding arguments relate, began with ch. iii. εν δε ταις ημεραις εκειναις. That the Greek Goſpel ever began in this manner is in itſelf likewiſe incredible, ſince no writer, unleſs ſomething had preceded, would ſay 'in *thoſe* days.'

On the other hand, however evident it may be, that the Greek Goſpel of St. Matthew, from its very firſt exiſtence, contained the two firſt chapters, yet, as this Goſpel is a tranſlation from the Hebrew (that is, Chaldee) of St. Matthew, it is ſtill poſſible, that they were not contained in the original, that the original began, as Epiphanius ſays the Goſpel uſed by the Ebionites began, with the words, 'it happened in the days of Herod the king, &c.' that the Greek tranſlator prefixed a tranſlation of ſome other Chaldee document containing an account of Chriſt's birth, and that, in order to connect it with the commencement of his original, he altered 'the days of Herod' to 'thoſe days.' All this is poſſible: but it would be a very difficult matter to render it probable. It appears indeed from the Diſſertation on the origin of our

our three firſt Goſpels, ch. 15. that before any of our canonical Goſpels was compoſed, there exiſted an Hebrew (that is, Chaldee) narrative of Chriſt's tranſactions, which contained only ſo much matter, as is common to the three firſt Evangeliſts, and therefore did not contain what is related in Matth. i. ii. But then it is further ſhewn in the ſame chapter, that this document formed only the baſis of St. Matthew's Goſpel, and that the Evangeliſt himſelf made very conſiderable additions and improvements. There is no improbability therefore, in the ſuppoſition, that the two firſt chapters were added by the Evangeliſt himſelf, eſpecially ſince the Hebrew Goſpel uſed by the Nazarenes really contained them, as appears from Notes 10. 11.: and there is great reaſon to believe that the Hebrew Goſpel uſed by the Nazarenes approached much nearer to St. Matthew's genuine original, than that which was uſed by the Ebionites, ſince the Nazarenes were deſcendants of the firſt converts to Chriſtianity, the Chriſtians of Judæa being called Ναζωραιοι, Acts xxiv. 5. while the Greek Chriſtians were called Χριστιανοι, Acts xi. 26. Abſolute certainty on this ſubject is indeed not to be obtained for want of ſufficient data: but the ſame want of data makes it impoſſible to prove that St. Matthew was *not* the author of the chapters in queſtion.—Among the various writers on this ſubect, no one has diſplayed more critical judgment than Profeſſor Rau of Erlangen, in a ſhort Latin diſſertation publiſhed at Erlangen in 1793, entitled Symbolæ ad quæſtionem de authentia i. et ii. cap. Evangelii. Matthæi diſcutiendam.

SECT.

SECT. X.

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1. Where συναγω is uſed in the Septuagint, אסף is generally uſed in the Hebrew. Our author therefore very improperly calls נאספו an ill-choſen expreſſion for συνηχθησαν.

2. Our author's miſtake in regard to this word in the Syriac verſion has been already noticed in Note 4. to Vol. I. Ch. iv. Sect. 10. and Note 1. to Vol. II. Ch. vii. Sect. 7.

3. See alſo the Notes 41—51. to that ſection.

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4. The German title of this work is, Kritiſch-hiſtoriſche Nachrichten von der Braunſchweigiſchen Bibel-Sammlung.

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5. This deſcription, of which Michaelis ſpake even in his third edition publiſhed in 1777, has not yet appeared, and probably therefore never will. But Bolten in the preface to his German tranſlation of St. Matthew's Goſpel, p. xvii. has ſignified an intention of giving one.

CHAP.

CHAP. V.

OF ST. MARK'S GOSPEL.

SECT. II.

PAGE 202.

1. Compare Acts xii. 25. with ver. 12.

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2. See 1 Tim. i. 1. and 2 Tim. i. 1.
3. See Acts iv. 36.

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4. See Luke i. 36.

SECT. II.

1. In this, and ſeveral of the following paſſages, our author has given only a German tranſlation, for which I have ſubſtituted the Greek text.

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2. If Irenæus had intended to ſignify their departure from Rome, he would probably have uſed, not εξοδος, but αφοδος.—St. Peter, in his ſecond Epiſtle, ch. ii. 15. expreſſes 'after my death' by μετα την εμην εξοδον.

3. The words Μετα την τετων εξοδον—εγγραφως ſeem to preclude this interpretation, and to denote that St. Mark *wrote* after their death. And according to the account of Papias himſelf, St. Mark wrote from *memory* what he had heard from St. Peter: ὁσα εμνημονευσεν ακριβως εγραψε. Conſequently, according to Papias, he did not write in the preſence of St. Peter.

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4. It is to be obſerved that in Euſebii Hiſt. Eccleſ. Lib. II. cap. 15. the words γνοντα δε το πραχθεν φασι του αποστολου — ταις εκκλησιαις, immediately follow the words laſt quoted, and that immediately after ταις εκκλησιαις, Euſebius adds, Κλημης εν εκτῳ των ὑποτυπωσεων παρατιθεται την ἱστοριαν· συνεπιμαρτυρει δε αυτῳ ὁ Ἱεραπολιτης επισκοπος, ονοματι Παπιας. One ſhould ſuppoſe therefore that Euſebius intended to ſignify that Clement of Alexandria and Papias had related what he had *laſt* mentioned, namely, from γνωναι to εκκλησιαις, and to give them as examples of perſons, whom he had in view, when he uſed the word φασι. And that he really alluded to what he had *laſt* mentioned, appears from the verb παρατιθεται, which muſt denote the *additional* account. Further, Jerom expreſsly ſays (De Vir. Illuſt. cap. 8.) 'Quod cum Petrus audiſſet, probavit, et eccleſiis legendum ſua auctoritate tradidit *ſicut Clemens in ſexto* Τποτυπωσεων *ſcribit.*' That Euſebius meant to include likewiſe the former part of the account is perhaps not quite ſo clear: but if he did, it was certainly not to the excluſion of the latter. Yet our author underſtands the appeal of Euſebius to Clement and Papias, as relating to the former part *alone*. His reaſon probably for ſo doing is, that in the paſſage, which Euſebius (Lib. VI. cap. 14.) likewiſe quotes from the Hypotypoſes, Clement gives a different account. But it is really leſs admiſſible to do ſuch violence to the plain conſtruction of the paſſage in Euſebius, Lib. II. cap. 15. than to ſuppoſe, that Clement has in different places given contradictory reports in regard to the part ſuppoſed to have been taken by St. Peter, relative to St. Mark's Goſpel, eſpecially ſince the ancients themſelves are very much at variance on this ſubject.

5. Whoever appeals to 2 Pet. i. 15. as an argument that St. Peter took part in the compoſition of St. Mark's Goſpel, muſt firſt prove, that in this paſſage

St. Peter really alluded to St. Mark's Goſpel. But there is nothing in the whole Epiſtle, which warrants us even to ſuppoſe it, ſince we find not the leaſt alluſion there to a narrative of Chriſt's tranſactions. In fact, when St. Peter ſays 'I will endeavour, after my deceaſe, that ye may have theſe things always in remembrance,' it is at leaſt poſſible that he alluded to no *written* document whatſoever, and that he meant only to ſay, he would take care to leave behind him proper teachers, who ſhould remind the community, to which he was then writing, of the doctrines, which he had taught. On the other hand, if he really alluded to a written document, we may conclude that he meant the epiſtle, which he was then writing, and which has really been a laſting monument of his doctrines. It is true that he uſes σπεδασω in the future: but this word may ſurely apply to all that he was then *preparing* to write, or to all the following part of the Epiſtle, after ch. i. 15.

PAGE 209.

6. It is true that Lardner, in the place mentioned, has quoted a paſſage from Chryſoſtom, in which it is ſaid, that St. Mark wrote his Goſpel at Alexandria: but our author has neglected to mention, that Lardner, in the very ſame place, has quoted another paſſage from Chryſoſtom, in which the Greek father delivers his own opinion, and ſays he could not determine with certainty in what place any one of the three Evangeliſts wrote. Chryſoſtom therefore, though he recorded the report, that St. Mark wrote his Goſpel at Alexandria, did not place much confidence in it.—On the other hand, if it cannot be determined with *certainty*, in what place St. Mark wrote his Goſpel, yet the accounts given by the eccleſiaſtical writers, when compared with each other, produce at leaſt the *probable* reſult, that he wrote it in Rome.

PAGE 210.

7. If St. Mark had either written his Gospel at Alexandria, or even if he had published it there, though written in some other place, the Alexandrine fathers would certainly not have neglected to make frequent mention of a circumstance, which they would have considered as redounding so much to the honour of their city. Since then neither Clement nor Origen, even where they expressly speak of the composition of St. Mark's Gospel, have put in any claim for Alexandria, but on the contrary Clement has related, that it was written at the request of the Christians in Rome, and delivered into their hands, we may be assured that Alexandria was not the place, where St. Mark's Gospel was either first written, or first made public.

8. Professor Birch's account of the omission of Mark xv. 9—20. in the celebrated Codex Vaticanus, is now generally known from his edition of the four Gospels. That Eusebius at least doubted the authenticity of the passage is inferred from the circumstance, that he did not include it in his canons, as appears from several ancient manuscripts, of which an account may now be seen in Birch's Note to this passage. See also Griesbach's observations on it, in his last edition of the Greek Testament.

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9. But if they did not make their report *at the instant*, does it follow that they *never* made it? In fact our author's mode of arguing at this place is not very intelligible.

10. The hypothesis of a two-fold edition of St. Mark's Gospel by the Evangelist himself is not wholly improbable, but the argument here used by our author is unfavourable to it: for it is really an argument in favour of the opinion, that the passage in question was added, not by the Evangelist himself, either at Alexandria, or at any other place, but by some person, who

did not pay ſufficient attention to what the Evangeliſt had already related. And if this argument be valid, we muſt infer that the original concluſion of St. Mark's Goſpel, ſince it is incredible that it ever ended with the words εφοβουντο γαρ, was loſt in a very early age, and that its place was ſupplied with the concluſion, which is now extant. On the other hand, Dr. Storr, in his Diſſertatio exegetica in librorum N. T. hiſtoricorum aliquot loca (Tubingæ, 1790, 4to.) p. 50—67. has given a very learned and ingenious defence of its authenticity.

SECT. III.

PAGE 212.

1. This argument loſes the greateſt part of its weight from the circumſtance, that both St. Matthew and St. Luke are equally ſilent with St. Mark, in regard to the name of the Apoſtle, who cut off the ear off the high prieſt's ſervant. Beſides, if St. Mark *purpoſely* concealed the name of St. Peter, leſt the Romans ſhould take offence at it, that motive would probably have induced him, if he wrote at Rome, to have acted with the ſame caution, even after the death of the Apoſtle: for though his perſon was then no longer in danger, the memory of him was ſtill expoſed to the danger of reproach.

PAGE 214.

2. In regard to the reaſon why the Goſpels of St. Matthew and St. Luke contain ſo much important matter, which is not contained in the Goſpel of St. Mark, ſee the Diſſertation on the origin of the three firſt Goſpels, ch. 15.

SECT.

SECT. IV.

1. It is not true, that *all* the fathers repreſent St. Mark as having written from the preaching of St. Peter: for Auguſtin (De conſenſu evangeliſtarum, Lib. I. cap. 4.) gives it as his opinion, that St. Mark derived the principal materials of his Goſpel from that of St. Matthew.

2. The reaſon, why St. Mark and St. Luke agree with each other in the arrangement of their facts, in oppoſition to the arrangement obſerved by St. Matthew, is aſſigned in the Diſſertation on the origin of the three firſt Goſpels, ch. 17.

SECT. V.

PAGE 216.

1. On the queſtions, whether St. Mark copied from St. Matthew, or whether he copied from St. Luke, or whether St. Luke copied from St. Mark, which our author examines in this and the two following ſections, ſee the Diſſertation on the origin of the three firſt Goſpels, ch. 8. where the cauſe is tried by a new criterion.

SECT. VI.

PAGE 222.

1. It is true, that according to Coloſſ. iv. 10. 14. both the Evangeliſts, St. Mark and St. Luke, were with St. Paul at Rome, when St. Paul wrote his Epiſtle to the Coloſſians, if the Mark mentioned at Coloſſ. iv. 10. be the ſame perſon with St. Mark the Evangeliſt. Conſequently, if St. Luke had at that time

already written his Goſpel, and St. Mark had not, it may be thought probable that St. Mark had ſeen St. Luke's Goſpel, before he wrote his own. This however is a mere hypothetical argument, and therefore not concluſive. Beſides, ſince the Goſpel of St. Luke, as appears from the preface to it, was written for the private uſe of Theophilus, it is probable, that ſome time elapſed before it was generally known. Be this however as it may, it is uſeleſs to examine what is probable, or what is improbable under aſſumed circumſtances, when, whatever the circumſtances may have been, the *fact*, that St. Mark made *no* uſe of St. Luke's Goſpel, may be proved by poſitive and unanſwerable arguments. Our author indeed is of opinion that the variations between St. Mark and St. Luke are reconcileable with the ſuppoſition, that the former uſed the Goſpel of the latter. Yet, in the preceding ſection, where he examined the queſtion, whether St. Mark copied from St. Matthew, and that too on the very ſame ground, he came to a very different concluſion: and if the argument be deciſive in the one caſe, it certainly is ſo on the other. But whether it be deciſive, or not, there are other phænomena in the two Goſpels, which are abſolutely incompatible with the ſuppoſition, that the one was uſed in the compoſition of the other. See the above-quoted Diſſertation, ch. 8.

PAGE 223.

2. This phænomenon may be better explained on another hypotheſis. Ib. ch. 17.

SECT.

SECT. VII.

1. Here our author rejects the notion that one Evangeliſt copied from the other, and thinks that their agreement may be beſt explained on the hypotheſis of a common document.—It is to be obſerved, that this is the *laſt* opinion of Michaelis, for it was delivered *after* the publication of the fourth edition of his Introduction to the New Teſtament, which contains ſeveral contradictions in regard to the queſtion, whether the ſucceeding Evangeliſts uſed the writings of the preceding. Formerly Michaelis adopted every where the affirmative: but, though he has ſince altered his opinion, as appears from ch. iii. of the preſent volume, where he ſays, that St. Matthew, St. Mark and St. Luke appears *not* to have read each other's writings, yet he has neglected in his fourth edition to make ſuch alterations as were neceſſary, in order to make the author conſiſtent with himſelf.

SECT. VIII.

PAGE 226.

1. It was publiſhed at Prague in 1778, 4to.

2. To the opinion, once entertained, that St. Mark wrote in Latin, may be added the conjecture of Profeſſor Wahl, that he wrote in Coptic, a conjecture founded on the ſuppoſition that St. Mark wrote his Goſpel in Egypt, for the immediate uſe of the Chriſtians of that country. But it appears from Note 7. to ſect. ii. of this chapter, that the ſuppoſition itſelf is devoid of foundation: and even if it were not, we have no reaſon to ſuppoſe, that St. Mark was able to write in the Coptic language. Beſides, the conjecture is not only improbable in itſelf, but militates againſt

hiſtorical evidence: for had St. Mark's Goſpel been written in Coptic, the Alexandrine fathers muſt have known it, and would therefore have hardly neglected to mention it.

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3. No one, who rejects the arrangement adopted by St. Mark, can follow that which is adopted by St. Luke, becauſe both theſe Evangeliſts have the ſame arrangement of facts, where that of St. Matthew is different. But on this ſubject ſee the Diſſertation on the origin of the three firſt Goſpels, ch. 15.

CHAP. VI.

OF ST. LUKE'S GOSPEL.

SECT. I.

PAGE 229.

1. This epithet is likewiſe uſed in the parallel paſſage of St. Mark's Goſpel, ch. i. 23. though without δαιμονιον. St. Mark has πνευμα ακαθαρτον; St. Luke πνευμα δαιμονιε ακαθαρτε. It is probable therefore that in the common Hebrew document ſome word was uſed expreſſive of ακαθαρτος, and that this was the reaſon why St. Luke, as well as St. Mark, has this epithet in the preſent inſtance. Beſides, if the circumſtance that δαιμονια in the claſſic writers may denote either αγαθοδαιμων or κακοδαιμων, had been the motive, which induced St. Luke to add ακαθαρτος as a mark of diſtinction, it is extraordinary, that he has never done ſo on any other occaſion, though the word δαιμονιον occurs more than twenty times in his Goſpel.

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2. Let the expreſſion τριτην ἡμεραν αγει, or τεταρτην ἡμεραν αγει, or the like, occur as often as it will in the writings of Galen, yet as it is not a medical expreſſion, and is far from being confined to the writings of phyſicians, the uſe of it at Luke xxiv. 21. cannot be owing to the circumſtance, that St. Luke himſelf was a phyſician.

SECT. II.

PAGE 231.

1. To tranſlate all that our author has ſaid on this ſubject in the place, to which he refers, would be tedious: and a mere extract would be of no uſe. I muſt beg leave therefore to refer the reader to the valuable Notes on the paſſage in queſtion in Archbiſhop Newcome's Harmony of the Goſpels.

PAGE 232.

2. The moral tendency of the precept, as delivered by St. Luke, does not appear to be ſo very different from its tendency, according to the form, in which it is delivered by St. Matthew. The latter ſays nothing more about a *juſt* claim to the under garment, as our author's interpretation implies, than the former does in reſpect to the outer garment: the exchange therefore of the words χιτων and ἱματιον is of no great importance. Beſides, the objections, which have been made to the paſſage, are founded on the ſuppoſition, that Chriſt delivered the precept as an abſolute *command*, whereas he gave it only as a rule of *prudence*, to be applied as occaſion required. And caſes certainly may and do occur, in which it is more prudent to ſubmit even to an *unjuſt* demand, than to enter into a conteſt about it.

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3. Here again the purport of the precept, as it is delivered by St. Luke, is really the ſame, as the purport of it, as it is delivered by St. Matthew. It was the intention of Chriſt to ſignify, 'forgive thy brother as often as he offends thee, however frequent his offences may be.' One Evangeliſt has expreſſed this by ſaying, 'forgive him, if he offends thee, not merely ſeven, but ſeventy times;' the other by ſaying, 'forgive him, if he offends thee even ſeven times in the ſame day.' Since then the purport of both forms is the ſame, there is no neceſſity for ſuppoſing that St. Luke derived his information in this inſtance from dubious authority, a ſuppoſition, which his preface by no means warrants. See the Diſſertation on the origin of the three firſt Goſpels, ch. 15.

4. Our author's objection to the expreſſion δεκα μνας is grounded on the ſuppoſition, that this ſum contained the *whole* treaſure, and that this treaſure was a *royal* treaſure. But in the parable recorded by St. Luke, the ten minas are by no means repreſented as the whole treaſure: on the contrary, they are repreſented only as a certain portion entruſted to certain ſervants, in order to try their fidelity: and it was ſo far from being a royal treaſure, that St. Luke calls the proprietor of it only ανθρωπος τις ευγενης. St. Luke adds indeed that this perſon was *going* to take poſſeſſion of a kingdom: but then till he was in actual poſſeſſion, his property was only that of a private man. In the parable therefore, as it is related by St. Luke, there is no abſurdity attending the ſum intruſted to the ten ſervants: and conſequently there is no neceſſity for ſuppoſing, that an error has here taken place in tranſlating from the Hebrew. But even if there had, our author's conjecture would not ſatisfactorily account for it. For, though the words מָנָה and מָנָר may be miſtaken, the one for the other, in the ſingular number, when written without points, yet no ſuch confuſion can take place in

in the plural number, the one having מנות, the other מנים: and the plural number muſt have been uſed, becauſe the queſtion relates, not to *one* (whether mina or portion) but to *ten*.

SECT. III.

PAGE 236.

1. To our author's argument, which appears to be very ſatisfactory in favour of the opinion that Λεκας and Λευι in the Greek Teſtament, do not denote the ſame perſon, may be added the following. If it be true, that one and the ſame perſon was called by one man Λευι, by another Λεκας, yet St. Paul, when ſpeaking of this perſon in his Epiſtles, would probably have been uniform in regard to the name which he gave him, that he would have conſtantly adhered either to the one, or to the other, and that he would not have uſed the names indifferently, becauſe ſuch an indiſcriminate uſe of them might, and probably would, have induced his hearers to ſuppoſe, that he meant two different perſons, where he really meant only one. But St. Paul in his Epiſtle to the Romans, ch. xvi. 21. ſends a ſalutation from a perſon, whom he calls Λευι, and in his Epiſtle to the Coloſſians, ch. iv. 14. in his ſecond Epiſtle to Timothy, ch. iv. 11. and in his Epiſtle to Philemon, ver. 24. he ſpeaks of a perſon, whom he calls Λεκας. Conſequently the ſuppoſition, that Λεκας and Λευι were names of one and the ſame perſon muſt be ungrounded.

Another queſtion has been ſtarted, which our author has not noticed, namely, whether Silas, who is mentioned in ſeveral places of the Acts of the Apoſtles, be not the ſame perſon with the Evangeliſt St. Luke. In defence of the affirmative, it has been ſaid, that Silas is a contraction of Silvanus, and Lucas of Lucanus: that the *meaning* of the words 'Silvanus' and 'Lucanus' are the ſame, the one being derived from 'ſylva,'

'ſylva,' the other from 'lucus': and therefore that Silas and Lucas muſt denote the ſame *perſon*. Now we might juſt as well argue, that if in one part of an Engliſh book we met with the name of Allworthy, and in another with the name of Goodall, thoſe names denoted the ſame perſon, becauſe they both ſignify παγκαλος. Beſides, it is evident from other reaſons, that the author of the Acts of the Apoſtles did not mean by the name Σιλας to denote himſelf. As far as Acts xvi. 8. he always ſpeaks of St. Paul and his companions (among whom Silas had been already mentioned) in the third perſon plural, and this verſe is παρελθοντες δι την Μυσιαν κατεβησαν εις Τρωαδα. But the departure from Troas, ver. 10, is deſcribed in the *firſt* perſon plural, εζητησαμεν εξελθειν: conſequently, we may infer, that the author of the Acts of the Apoſtles joined company with St. Paul for *the firſt time* at Troas, and therefore that he could not be the ſame with Silas, who was with St. Paul *before* he came to Troas. See Acts xv. 22—40. Again, in deſcribing the journey from Troas to Samothrace, Neapolis, and Philippi, he continues the uſe of the firſt perſon plural, ch. xvi. 10—16. At ch. xvi. 19. he begins to ſpeak of ſome tranſactions, in which not St. Paul and his companions in general, but only St. Paul and Silas were concerned: and here the author of the Acts re-aſſumes the *third* perſonal plural, which is continued through ſeveral chapters, in which the name of Silas frequently occurs. At ch. xx. 5, 6. the *firſt* perſon plural is again aſſumed, and is continued to the end of the book. It is clear therefore that the author of the Acts of the Apoſtles was a different perſon from the Silas ſo frequently mentioned in them.

SECT

SECT. IV.

PAGE 236.

1. As this ſection is very diffuſe in the original, I have taken the liberty of compreſſing it, without omitting however any thing of the leaſt conſequence.

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2. Κατηχεω ſignifies literally 'viva voce doceo,' and St. Luke oppoſes it to γραφω, which he had uſed in the preceding verſe. It appears then that Theophilus at that time had been only *verbally* inſtructed in Chriſtianity, and that St. Luke wrote his Goſpel, that Theophilus might have an authentic *written* document on the ſubject. But that the verbal inſtructions which Theophilus had received were ſo very imperfect, that they did not entitle him even to the name of Chriſtian, is an inference, for which there is no foundation. Theophilus may perhaps in ſome reſpects have been even wrongly informed, as is the caſe with many Chriſtians at the preſent day: but it does not therefore follow, that he was not a Chriſtian at all, when St. Luke wrote his Goſpel.

3. The antitheſis, which our author endeavours to diſcover in the expreſſion εν ημιν, Luke i. 1. is wholly imaginary. See what is ſaid on this expreſſion in the Diſſertation on the origin of the three firſt Goſpels, ch. 15.

SECT. V.

PAGE 241.

1. See the Diſſertation on the origin of the three firſt Goſpels, ch. 15. Note *q*.

PAGE

PAGE 244.

2. In general the ancient Latin MSS. arrange the four Goſpels in the following order: St. Matthew, St. John, St. Luke, St. Mark. This is alſo the arrangement in the Codex Bezæ, as well of the Greek, as of the Latin.

SECT. VI.

PAGE 248.

1. To theſe nine opinions may be added a tenth; for, according to the ſubſcription of ſome Greek manuſcripts quoted by Mill, it was written at Rome.

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2. On the contrary, the circumſtance that the epithet is found in the Syriac verſion, as well as in ſome Greek manuſcripts, warrants rather the concluſion, that it was *not* a later addition. But whether it was, or not, ſuch anonymous ſubſcriptions are of no authority whatſoever.

3. Upon the whole however it is very improbable, that St. Luke wrote his Goſpel at Troas before he joined company with St. Paul, or indeed that he wrote it any where before he had accompanied St. Paul to Paleſtine, where he had the beſt opportunity of making thoſe diligent inquiries, of which he ſpeaks in his preface.

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4. See Note 2. to Sect. iv.

5. But if St. Luke during his ſtay at Philippi, while St. Paul was travelling in other parts of Greece, had written his Goſpel for the uſe of a man of diſtinction whether he lived in the town itſelf, or in the neighbourhood, or whether he was acquainted with any of the

the Chriſtian converts at Corinth, or not, it ſeems probable that St. Paul would have taken ſome notice of him, at leaſt in his Epiſtle to the Philippians. On the other hand, it may be ſaid, that ſince St. Paul, in his Epiſtle to the Philippians, has greeted no one by *name*, and ſays only in general terms, ch. vi. 21. ασπασασθε παντα αγιον εν Χριστω, the omiſſion of the name of any one perſon in particular is the leſs extraordinary.

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6. In Acts xx. 2. where this journey is mentioned, St. Luke ſays only in general terms ηλθεν εις την Ελλαδα, without naming Corinth in particular. But as he adds in ver. 3. that St. Paul ſpent three months on that journey, it is probable, that he did not finiſh it without paying a viſit to the Chriſtians at Corinth.

7. That St. Luke was not with St. Paul, when the Apoſtle returned at that time from Hellas to Macedonia, appears, firſt, from his having uſed the *third* perſon as far as ver. 4. of ch. xx. and his commencing with the *firſt* perſon plural in ver. 5.; ſecondly, from the circumſtance, that in ver. 4. he has particularly named the perſons, who came away with St. Paul. But from what he ſays in ver. 5. we may conclude, that St. Luke again joined company with St. Paul, not at Troas, but at Philippi: for having mentioned Sopater, Ariſtarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus, he adds, 'they going before waited for *us* at Troas.' This implies, not that St. Paul went on with thoſe perſons from Macedonia to Troas, and that St. Luke alone followed them, but that St. Paul ſtaid behind, and came afterwards in company with St. Luke. Our author likewiſe has adopted this interpretation in his Note to 2 Cor. viii. 18, Vol. III. p. 367. of his Annotations to the New Teſtament, publiſhed three years after the laſt edition of his Introduction.

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8. The Hebraiſms in St. Luke's Goſpel afford a ſufficient proof, that the author was acquainted with Hebrew. Beſides we know, not only that he underſtood Hebrew, but that he made uſe of Hebrew documents in the compoſition of his Goſpel. See the Diſſertation on the origin of the three firſt Goſpels, ch. 15.

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9. Dr. Storr ſuppoſes that St. Mark's Goſpel was written firſt, and that it was uſed both by St. Matthew and St. Luke. But that St. Matthew copied likewiſe from St. Luke's Goſpel, I have not found aſſerted in any of his writings. He ſuppoſes only, that the *Greek tranſlator* of St. Matthew's Goſpel made uſe of the Goſpel of St. Luke. See his Deſign of the Evangelical Hiſtory, p. 360.

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10. See the Diſſertation on the origin of the three firſt Goſpels, ch. 15. Note *q*.

SECT. VII.

PAGE 267.

1. See the interpretation given of St. Luke's preface, in the above-mentioned Diſſertation, ch. 15.

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2. The expreſſion uſed by St. Luke, ch. xii. 33. is τα ὑπαρχοντα ὑμων, which our author interprets by Aaecker, that is, 'lands,' and on this interpretation he founds an argument. But ſince τα ὑπαρχοντα denotes property in general, and the perſons, to whom Chriſt then addreſſed his diſcourſe had probably little or no landed

landed eſtates, the interpretation reſts on a very precarious foundation.

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3. Were this conjecture true, it would directly contradict the notion, that St. Luke wrote *againſt* the Eſſenes.

4. I here uſe the words of Sale, in his tranſlation of the Koran.

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5. Of this paſſage our author had given only a German tranſlation, for which I have ſubſtituted the words of the original.

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6. It has been very generally believed, on the authority of Tertullian and Epiphanius, that Marcion wilfully corrupted the Goſpel of St. Luke. Now it is true that the long catalogue of Marcion's quotations, which Epiphanius has preſerved in his forty-ſecond Hereſy, exhibits readings, which materially differ from thoſe of the correſponding paſſages in St. Luke's Goſpel. Conſequently, *if* Marcion really derived thoſe quotations from a copy of St. Luke's Goſpel, that copy muſt have contained a text, which in many places materially differed from our genuine text, though the queſtion will ſtill remain undecided, whether the alterations were made by Marcion himſelf, or whether he uſed a manuſcript, in which they had been already made. But that Marcion uſed St. Luke's Goſpel at all, is a poſition, which has been taken for granted, without the leaſt proof. Marcion himſelf never pretended that it was the Goſpel of St. Luke, as Tertullian acknowledges, ſaying, 'Marcion Evangelio ſuo *nullum aſcribit autorem.*' Adv. Marcion. Lib. IV. cap. 2. It is probable therefore, that he uſed ſome apocryphal Goſpel, which had much matter in common with

that of St. Luke, but yet was not the ſame. On this ſubject ſee Grieſbach Hiſtoria textus epiſtolarum Paulinarum, p. 91, 92. and Loeffler's diſſertation entitled Marcionem Paulli epiſtolas et Lucæ evangelium adulteraſſe dubitatur, which is printed in the firſt volume of the Commentationes theologicæ.

DISSERTATION

ON THE

ORIGIN AND COMPOSITION

OF OUR

THREE FIRST CANONICAL GOSPELS.

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DISSERTATION

ON THE

ORIGIN

OF OUR

THREE FIRST CANONICAL GOSPELS.

CHAP. I.

GENERAL STATEMENT OF THE QUESTION.

THAT our three firſt canonical Goſpels, or the Goſpels of St. Matthew, St. Mark, and St. Luke have a remarkable ſimilarity to each other, and that theſe three Evangeliſts frequently agree, not only in relating the ſame things in the ſame manner, but likewiſe in the ſame words, is a fact, of which every one muſt be convinced, who has read a Greek Harmony of the Goſpels. To mention at preſent only a few inſtances. The parable of the ſower, Matth. xiii. 3—9. Mark iv. 3—9.: Chriſt's prophecy of the deſtruction of Jeruſalem, Matth. xxiv. 3—36. Mark xiii. 5—32.: the deſcription of Chriſt's celebration of the laſt paſſover, and of the treachery of Judas, Matth. xxvi. 20—48. Mark xiv. 17—44. Further, Chriſt's diſcourſe on the meſſage of John the Baptiſt, Matth. xi. 3—19. Luke vii. 19—35.: the woe denounced to Chorazin, Bethſaida, and Capernaum, Matth. xi. 21—27. Luke x. 13

—15. 22. 24.: Chriſt's cenſure of certain perſons, who required of him a ſign, Matth. xii. 41—45. Luke xi. 24—26. Again, the benediction of children, who were brought to Chriſt, with Chriſt's anſwer to the queſtion, by what means ſalvation was to be obtained, Mark x. 14—25. Luke xviii. 16—25.: Chriſt's cenſure of certain Phariſees, Mark xii. 38—40. Luke xx. 46, 47. From theſe examples, ſome of which are very long, it appears, that ſometimes St. Matthew and St. Mark, at other times St. Matthew and St. Luke, at other times again St. Mark and St. Luke agree in relating the ſame things in the ſame manner, and, with a very few exceptions, in the ſame words. In ſome caſes likewiſe all the three Evangeliſts agree word for word, of which the moſt remarkable inſtance is, Matth. xxiv. 33—35. Mark xiii. 29—31. Luke xxi. 31—33.

Theſe phænomena are inexplicable on any other, than one of the two following ſuppoſitions: either, that St. Matthew, St. Mark, and St. Luke, copied the one from the other: or that all three drew from a common ſource. For it is wholly impoſſible, that three hiſtorians, who have no connexion, either mediate or immediate with each other, ſhould harmonize as St. Matthew, St. Mark, and St. Luke do. Even eye-witneſſes to the ſame facts, if they make their reports independently of each other, will never relate them in the ſame manner, and ſtill leſs in the ſame words. Different obſervers regard the ſame facts from different points of view, the one pays attention to one circumſtance, the other to another circumſtance; and even the circumſtances, which they obſerve in common, they will arrange and combine in their own minds in ſuch a manner, as to produce two repreſentations, which, though upon the whole the ſame, widely differ in the choice and the poſition of the reſpective parts. This caſe is parallel to that of different hiſtorical painters, who repreſent on canvas the ſame ſubject: and whoever has compared for inſtance, Chriſt's de-

ſcent

ſcent from the croſs by Rubens with his deſcent from the croſs by a painter of the Italian ſchool, knows how greatly the repreſentations differ from each other. Conſequently, when eye-witneſſes to the ſame facts relate thoſe facts, their *mode* of narration will be very different; the one will mention circumſtances, which the other omits, the one will combine the parts of his narrative in this, the other in that manner. If therefore St. Matthew, St. Mark, and St. Luke agreed only in the *mode* of relating the ſame facts, we ſhould conclude that there was ſome connexion, either mediate or immediate between their writings, even had St. Mark and St. Luke, as well as St. Matthew, been eye-witneſſes to the facts, which they relate: and, ſince they were not eye-witneſſes, we may draw the inference with ſtill greater reaſon. Further, this inference is corroborated by the circumſtance, that, though St. John, as well as St. Matthew, was preſent at the tranſactions, which he has recorded, his mode of relating the few facts, which he has in common with St. Matthew, is very different from St. Matthew's mode of relation. The ſimilarity therefore of St. Mark and St. Luke to St. Matthew is the more remarkable: and ſince they likewiſe agree in numerous inſtances in the uſe of the ſame words, there cannot exiſt a doubt that their Goſpels had ſome connexion, either mediate or immediate, with each other. It is true, that the examples of verbal agreement between St. Mark and St. Luke are far from being either ſo numerous or ſo long, as thoſe between St. Matthew and St. Mark, and between St. Matthew and St. Luke: but this deficiency in the argument, as applied to St. Mark and St. Luke, is amply compenſated by another circumſtance, namely, that the numerous facts, which are common to St. Matthew, St. Mark, and St. Luke, are arranged by St. Mark and St. Luke preciſely in the ſame order, though ſeveral of them have received a different arrangement from St. Matthew. And on the other hand, if St. Matthew's dif-

ferent arrangement of ſeveral of the facts, ſhould be conſidered as an argument that the Goſpels of St. Mark and St. Luke had no connexion with that of St. Matthew, the remarkable verbal agreement of St. Matthew's Goſpel with thoſe of St. Mark and St. Luke is fully ſufficient to confute it[a]. Since then it is certain that our three firſt canonical Goſpels had ſome connexion either mediate or immediate, we are reduced to this dilemma: Either the ſucceeding Evangeliſts copied from the preceding; or, all the three drew from a common ſource.

But though the moſt eminent critics are at preſent decidedly of opinion, that one of theſe two ſuppoſitions muſt neceſſarily be adopted, and that the notion of an abſolute independence, in reſpect to the compoſition of our three firſt Goſpels, is no longer tenable, yet the queſtion, which of theſe two ſuppoſitions ought to be adopted in preference to the other, is ſtill in agitation, and each of them has ſuch able advocates, that, if we were guided by the authority of names, the deciſion would be extremely difficult. Beſides, ſo much learning and ingenuity have been diſplayed on both ſides, and the arguments, which each party has advanced, have been alternately declared in literary journals, which are regarded as oracles of criticiſm, to be ſo ſatisfactory, that not only great labour is requiſite for a full inveſtigation of the reſpective proofs, but no ſmall ſhare of critical abi'ity is required on the part of him, who attempts a deciſion. And the difficulty is ſtill further increaſed by the circumſtance, that the advocates of each party are at variance among themſelves. For

[a] In Mark xiii. 13—32. there is ſuch a cloſe verbal agreement for twenty verſes together with the parallel portion in St. Matthew's Goſpel, that the texts of St. Matthew and St. Mark might paſs for one and the ſame text, in which a multiplication of copies had produced a few trifling deviations. At leaſt they do not differ more from each other, than each differs from itſelf in different manuſcripts. The ſame may be ſaid of Luke vii. 22—35. compared with Matth. xi. 4—19.

For they, who agree in the opinion, that one Evangeliſt copied from the other, differ on the queſtion, which was the copied, and which was the copying Evangeliſt: and on the other hand, they, who contend for a common ſource, differ from each other, both in reſpect to the ſource itſelf, and to the uſe, which was made of it by the Evangeliſts. The eaſieſt and the moſt prudent part, therefore, which I could take on the preſent occaſion, would be merely to relate the opinion of others, without hazarding an opinion of my own: but as I have already collected many materials for this purpoſe, and have diſcovered ſeveral remarkable phænomena in the verbal harmony of our three firſt Goſpels, which will probably bring the main queſtion nearer to a deciſion, than it has been hitherto brought, I ſhall venture, with deference to the eminent critics of both parties, to make known the fruits of my reſearches.

CHAP. II.

OF THE AUTHORS, WHO SUPPOSE, THAT THE SUCCEEDING EVANGELISTS COPIED FROM THE PRECEDING.

IF we attempt to account for the verbal harmony of the Evangeliſts on the ſuppoſition that the one copied from the other, we muſt neceſſarily aſſume, not only that one of them copied from the other two, but that theſe two likewiſe copied the one from the other: for otherwiſe we ſhall not be able to explain the verbal harmony of all three. This hypotheſis therefore reſolves itſelf into ſix poſſible caſes.

1. St. Matthew copied from St. Mark: and St. Luke copied both from St. Matthew and from St. Mark.

2. St. Matthew copied from St. Luke: and St. Mark copied both from St. Matthew and from St. Luke.

3. St. Mark copied from St. Matthew: and St. Luke copied both from St. Matthew and from St. Mark.

4. St. Mark copied from St. Luke: and St. Matthew copied both from St. Mark and from St. Luke.

5. St. Luke copied from St. Matthew: and St. Mark copied both from St. Matthew and from St. Luke.

6. St. Luke copied from St. Mark: and St. Matthew copied both from St. Mark and from St. Luke.

The firſt caſe has been partly, but not wholly aſſumed by Storr[b]: for, though he contends, that St. Matthew copied from St. Mark, and likewiſe that St. Luke copied from St. Mark, he does not aſſert that St. Luke copied alſo from St. Matthew[c].—The ſecond caſe is aſſumed by Büſching[d], who contends that St. Luke's Goſpel was written firſt, that St. Matthew made

[b] In his Deſign of the Evangelic Hiſtory and Epiſtles of St. John, (Zweck der Evangeliſchen Geſchichte und Briefe Johannis, Tubingen, 1786) ſect. 58—62. and in a Latin Eſſay, entitled, De fonte Evangeliorum Matthæi et Lucæ, printed at Tubingen in 1794, and reprinted in the third volume of the Commentationes theologicæ, publiſhed at Leipzig in 1796.

[c] He leaves it undetermined, p. 360, whether St. Luke copied from St. Matthew, or whether the tranſlator of St. Matthew's Goſpel, on the ſuppoſition that St. Matthew wrote in Hebrew, made uſe of St. Luke's Goſpel: but he ſeems to favour the latter opinion.

[d] In the preface to his German Harmony of the Evangeliſts, (Hamburg, 1760, 8vo.) p. 105—119.

made uſe of it, and that St. Mark made uſe of both. —The third caſe was aſſumed by Grotius, who in his Note to Matth. i. 1. ſays, Uſum eſſe Marcum Matthæi Evangelio apertum facit collatio; and in his Note to Luke i. 1. Lucas ita Matthæi et Marci hiſtoriam auxit, ut, ubi res eaſdem narrat, eadem quoque verba non raro uſurpet. Mill alſo ſpeaking of the Goſpels of St. Matthew and St. Mark ſays, Prol. § 109. Facta collatione ſingulorum utriuſque Evangelii, quæ quidem idem argumentum tractant, capitum, inevitabili plane neceſſitate coactus ſum ut credam, ne quidem aliter fieri potuiſſe quin Marcus, qui cum Matthæo in plurimis exacte ac veluti ad verbum convenit, Matthæi Evangelium habuerit ad manum cum ſuum appararet, ex eoque nonnulla pro inſtituti ſui ratione deſcripſerit, idque propemodum αυτολεξει: and § 116. he ſays, nihil evidentius, quam Lucam Evangeliorum Matthæi et Marci ipſas φασεις, phraſes et locutiones, imo vero totas periochas, in ſuum nonnunquam αυτολεξει traduxiſſe. Weſtſtein is of the ſame opinion: for in his Preface to St. Mark's Goſpel he ſays, cum Marcus Matthei Evangelium ante oculos haberet, quod ex harmonia manifeſtum eſt, &c.: and in his Preface to St. Luke's Goſpel he ſays, Lucam multa ex Matthæo, ex Marco plura deſcripſiſſe ex collatione patet. Dr. Townſon, in his Diſcourſes on the four Goſpels (Oxford, 1788, 8vo. 2d ed.) adopts the ſame opinion: for he ſays, p. 70. that 'the ſucceeding Evangeliſts had ſeen the former Goſpels,' and p. 85, 93, 139, he aſſerts that St. Mark wrote after St. Matthew, and St. Luke after both St. Matthew and St. Mark. The ſame opinion has been adopted alſo either wholly or in part[e] by many other perſons, whom it is unneceſſary to

[e] That part eſpecially which relates to St. Mark's having copied from St. Matthew has been adopted by very many writers ſince the time of Auguſtin, who, ſpeaking of St. Matthew, ſays (De Conſenſu Evangeliſtarum, Lib. I. cap. 4.) Marcus eum ſubſecutus, tanquam pediſſequus et *breviator* ejus, videtur. But many of thoſe critics,

to mention.—The fourth caſe has been aſſumed, as far as I know, by no critic: for, though ſome ſuppoſe that St. Mark copied from St. Luke[f], others that St. Matthew copied from St. Mark[g], others again that St. Matthew copied from St. Luke[h], yet no writer has maintained all three poſitions of the fourth caſe.—The fifth caſe is aſſumed by Owen and Grieſbach. The former in his Obſervations on the four Goſpels (London, 1764, 8vo.) after having quoted p. 32—43. many paſſages, in which the Goſpels of St. Matthew and St. Luke have a verbal agreement, explains this agreement on the ſuppoſition, that St. Luke copied from St. Matthew: and after having quoted p. 53—75. many paſſages, in which St. Mark's Goſpel verbally agrees, ſometimes with that of St. Matthew, ſometimes with that of St. Luke, he concludes, that both theſe Goſpels were uſed by St. Mark[i]. Grieſbach in a Latin Eſſay publiſhed at Jena in two parts in 1789 and 1790, and reprinted with additions in the firſt volume

critics, who agree with Auguſtin in the opinion, that St. Mark copied from St. Matthew, differ from him, in reſpect to the queſtion, whether St. Mark ought to be called the *abbreviator* of St. Matthew. In fact however, the diſpute is a mere verbal one: for *if* St. Mark copied from St. Matthew, he may in one ſenſe be called an abbreviator, in another ſenſe an amplifier of St. Matthew's Goſpel. He may ſo far be called an abbreviator, as he wholly omitted ch. i. ii. v. vi. vii. and many other parts of the Goſpel of St. Matthew: and on the other hand he may be called an amplifier, ſince many of the facts which are common to the Goſpels of St. Matthew and St. Mark, are related by St. Mark more circumſtantially, than they are by St. Matthew.

[f] For inſtance, Owen and Grieſbach, whoſe opinions will be mentioned preſently.

[g] Storr. [h] Büſching.

[i] In this reſpect, Büſching, as appears from what has been already ſaid, agrees with Owen. The anonymous author (ſuppoſed to be Stroth) of a German Eſſay on the Goſpel of St. Matthew publiſhed in the ninth volume of Eichhorn's Repertorium, aſſerts likewiſe p. 144, that St. Mark uſed the Goſpels of St. Matthew and St. Luke.

volume of the Commentationes theologicæ (Lipſiæ, 1794) contends, not only that St. Mark copied both from St. Matthew and from St. Luke, but that the *whole* of St. Mark's Goſpel is nothing more, than a compilation from thoſe of St. Matthew and St. Luke, as appears from the very title of his diſſertation, which is Commentatio, qua Marci Evangelium *totum* e Matthæi et Lucæ commentariis decerptum eſſe monſtratur. And that he ſuppoſes alſo, that St. Luke copied from St. Matthew, appears from a diſſertation, which he publiſhed at Jena in 1784, entitled, De fontibus unde Evangeliſtæ ſuas de reſurrectione Domini narrationes hauſerint.—The ſixth caſe has been hitherto adopted by no critic, with whoſe works I am acquainted.

This diverſity of opinion, which prevails among thoſe, who are agreed on the general principle, that the verbal harmony of the Evangeliſts muſt be explained on the ſuppoſition, that the one copied from the other, ariſes from the diverſity of opinion, in reſpect to the time, when the Goſpels were written: for, if the order, in which the Goſpels were written, could be proved a priory on the authority of indubitable hiſtorical evidence, there could be no doubt, as ſoon as the principle itſelf was admitted, as to the mode of applying it. It was formerly the common opinion that the Goſpels were written in the order, in which they are placed in our canon, namely, that St. Matthew wrote firſt, then St. Mark, and then St. Luke. For this reaſon, Grotius, Mill, Wetſtein, and ſeveral other critics concluded, that St. Mark copied from St. Matthew and St. Luke both from St. Matthew and from St. Mark[k]. But that our three firſt Goſpels were

[k] Whoever draws this concluſion, and yet ſuppoſes that St. Matthew wrote his Goſpel in Hebrew, muſt likewiſe ſuppoſe, either that it had been already tranſlated into Greek, when St. Mark and St. Luke wrote, and that St. Mark and St. Luke uſed the Greek tranſlation;

were really written in the order, in which they are placed in our canon, is a matter which it is impoſſible to prove from hiſtorical evidence: for eccleſiaſtical writers themſelves are at variance on this ſubject, and it is evident that even they, who lived in the ſecond and third centuries, had no certain knowledge in reſpect to the order, in which the goſpels were written. If then the premiſes themſelves are uncertain, all concluſions, which are deduced from them, muſt be likewiſe uncertain. Later critics, knowing on what precarious grounds the opinion reſts, that our three firſt Goſpels were written in the ſame order, in which they are placed in our canon, have ventured to deſert it: but then the opinions, which they have ſubſtituted in its ſtead, are equally incapable of hiſtorical proof with the opinion, which they have abandoned, and conſequently the concluſions, which they have drawn, are expoſed to all that uncertainty, which attends the inference deduced by Grotius, Mill, and Wetſtein. The opinion of Storr, that St. Mark's Goſpel was written, not only before that of St. Luke, but even before that of St. Matthew, is ſtill leſs capable of ſupport, than that, which was formerly adopted: for in favour of Storr's opinion no eccleſiaſtical writer whatſoever can be alleged. It is in fact a mere conjecture of the learned author; for the arguments, which he alleges in its ſupport, do not raiſe it even to the loweſt degree of probability. He argues thus[1]. Barnabas was ſent with St. Paul to Antioch, to bring to the Chriſtian converts in that city the decree of the Apoſtolic council held in Jeruſalem, Acts xv. St. Mark was a couſin of Barnabas,

tranſlation; or, if the Greek tranſlation was made after the Goſpels of St. Mark and St. Luke were written, that their Goſpels were conſulted by the tranſlator: for without one of theſe two ſuppoſitions the verbal harmony of St. Matthew's *Greek* Goſpel with thoſe of St. Mark and St. Luke will remain unexplained on the principle in queſtion. Similar remarks are applicable to the five other caſes.

[1] See ſect. 59. of the work above quoted.

Barnabas, and, as appears from Acts xv. 37. was likewiſe at that time in Antioch. Conſequently St. Mark had, at that time, a very proper occaſion for the compoſition of a Goſpel; and, as he was the favourite diſciple of St. Peter, who had taken the lead in the council at Jeruſalem, St. Peter could not have aſſigned to a more proper perſon the taſk of writing a Goſpel. —Now it may be readily admitted, that *if* St. Mark had written his Goſpel at Antioch, and at ſo early a period, as that, for which Storr contends, the undertaking would have been a very proper one: but the converſe of the propoſition, which Storr adopts, is unwarrantable, ſince no man can argue from the propriety of a fact to the exiſtence of it. Beſides, if the queſtion is to be decided on the ground of propriety, we may with equal reaſon ſay, it was proper that the firſt Goſpel ſhould be written by an Apoſtle. The opinions of Owen and Büſching, though each of them is much more probable than that of Storr, are ſtill expoſed to the ſame uncertainty, as the opinion, which both of them abandoned. For, when Owen contends, that St. Matthew wrote before St. Luke, and Büſching, on the other hand, that St. Luke wrote before St. Matthew, ſo much may be ſaid on both ſides, that it is really difficult to determine which is the true one. Both of theſe critics agree in reſpect to St. Mark, and conclude, that he uſed the Goſpels both of St. Matthew and of St. Luke, a concluſion which they deduce from the previous ſuppoſition, that St. Mark wrote after St. Luke. But if Grotius, Mill, and Wetſtein, were now alive, they might anſwer, 'We previouſly ſuppoſe, and, as well as you, can allege authorities in favour of our ſuppoſition, that St. Mark wrote before St. Luke, and therefore have as much right to conclude, that St. Luke uſed the Goſpels of St. Matthew and St. Mark, as you have to conclude that St. Mark uſed the Goſpels of St. Matthew and St. Luke.' Such is the uncertainty, which has hitherto attended the explanation of the verbal harmony of our three firſt

Goſpels on the hypotheſis, that the ſucceeding Evangeliſts copied from the preceding. From the verbal harmony between St. Matthew and St. Mark, one writer concludes that St. Mark copied from St. Matthew, while another concludes, that St. Matthew copied from St. Mark: from the verbal harmony between St. Matthew and St. Luke, one writer concludes, that St. Luke copied from St. Matthew, while another concludes, that St. Matthew copied from St. Luke: and, laſtly, from the verbal harmony between St. Mark and St. Luke, one author concludes, that St. Luke copied from St. Mark, while another concludes, that St. Mark copied from St. Luke. This contrariety of concluſion from the ſame premiſes, is occaſioned by the circumſtance, that each critic ſets out with a previouſly aſſumed opinion, in reſpect to the time when the Goſpels were written, and as this opinion is different in different perſons, the concluſions, which they deduce, muſt be likewiſe different.

CHAP. III.

OF GRIESBACH'S HYPOTHESIS IN PARTICULAR.

GRIESBACH, whoſe critical penetration the difficulties above ſtated could not eaſily eſcape, has acted on a different plan; and inſtead of commencing the inquiry, by ſuppoſing that St. Mark wrote after both St. Matthew and St. Luke, he deduces this inference from the very ſtatement, by which he endeavours to prove, that St. Mark's Goſpel is a compilation from thoſe of St. Matthew and St. Luke. It appears, namely from the ſtatement* which he has made of the Goſpels of St. Matthew, St. Mark, and St.

* Comment. Theol. p. 374—381.

St. Luke, that the *whole* of St. Mark's Goſpel; if we except four and twenty verſes, is contained either in the Goſpel of St. Matthew or in the Goſpel of St. Luke; or, in other words, that, with the exception of theſe four and twenty verſes, there is no fact recorded in St. Mark's Goſpel, which is not recorded either in the Goſpel of St. Matthew, or in the Goſpel of St. Luke. Conſequently, St. Mark's Goſpel *may* be a compilation from thoſe of St. Matthew and St. Luke: and therefore whoever adopts the principle, that the ſucceeding Evangeliſts copied from the preceding, muſt further conclude, not only that St. Mark's Goſpel *may* be a compilation from thoſe of St. Matthew and St. Luke, but that it really *is* ſo. The queſtion, therefore, to be examined, is: Are the arguments, which Grieſbach has alleged in favour of the opinion, that St. Mark *did* copy from St. Matthew and from St. Luke, ſufficient to warrant the principle, which ſo many other critics have rejected? To render this ſubject perſpicuous to thoſe, who have not the Commentationes theologicæ at hand, it will be neceſſary to copy here Grieſbach's Table of the contents of St. Mark's Goſpel compared with thoſe of St. Matthew and St. Luke. The middle column contains the whole of St. Mark's Goſpel: thoſe to the right and left, contain the portions of St. Matthew's and St. Luke's, which correſpond to the ſtated portions of St. Mark's Goſpel.

St. MATTHEW.	St. MARK.	St. LUKE.
iii. 1—4. 22.	i. 1—20.	
	21—39.	iv. 31—44.
	40—iiii. 6.	v. 12—vi. 11.
xii. 15, 16.	iii. 7—12.	
	13—19.	vi. 12—16.
22, 23.	20—21.	
24—32.	22—30.	
46—50.	31—35.	
xiii. 1—23.	iv. 12—20.	
	21—25.	viii. 16—18.
24—30.	26—29.	
31, 32.	30—32.	
34, 35.	33, 34.	
	35—41.	22—25.
	v. 1—43.	26—56.
53—58.	vi. 1—6.	
	7—13.	ix. 1—6.
xiv. 1, 2.	14—16.	7—9.
3—12.	17—29.	
	30, 31.	10.
13—21.	32—44.	11—17.
22—xvi. 12.	45—viii. 21.	
	viii. 22—26.	
xvi. 13—xviii. 9.	27—ix. 50.	18—51.
xix. 1—12.	x. 1—12.	
13—xxiii. 1.	13—xii. 38.	xviii. 15—xx. 45.
	xii. 38—44.	xx. 45—xxi. 4.
xxiv. 1—36.	xiii. 1—32.	xxi. 5— seq.
	33—36.	
xxvi. 1—xxviii. 8.	xiv. 1—xvi. 8.	
	xvi. 9.	
	10—13.	xxiv. 10—35.
	14.	36—43.
xxviii. 18—20	15—18.	
	19.	50, 51.
	20.	

This

This table is accompanied with notes, in which the learned and ingenious author endeavours to explain, why St. Mark (on the ſuppoſition that he uſed the Goſpels of St. Matthew and St. Luke) copied this portion from St. Matthew and that portion from St. Luke: why he ſometimes attended to both: and why at other times certain portions of the Goſpels of St. Matthew and St. Luke were wholly omitted by him.

The *poſſibility* that St. Mark compiled his Goſpel from thoſe of St. Matthew and St. Luke, being thus diſtinctly ſhewn, Grieſbach proceeds [a] to aſſign the reaſons, which induced him to believe, that St. Mark really *did* compile his Goſpel in that manner. Theſe reaſons compriſe two principal arguments. The firſt is, that we can account for the arrangement of the facts in St. Mark's Goſpel, on the propoſed ſcheme of compilation: for if St. Mark copied ſometimes from St. Matthew, and at other times from St. Luke, we perceive the reaſon why St. Mark's arrangement is always the ſame, either with that of St. Matthew, or with that of St. Luke. The other argument, on which Grieſbach lays the greateſt ſtreſs, is, that though St. Luke has recorded many facts which are unnoticed by St. Matthew, though St. John likewiſe has much matter, which is not in the Goſpels either of St. Matthew, or of St. Luke, and Chriſt's miniſtry might have furniſhed a ſtill greater number of facts, of which St. Mark muſt have heard, as his mother's houſe at Jeruſalem was a place of aſſembly for the primitive Chriſtians, St. Mark's Goſpel, with the exception of four and twenty verſes, contains no facts [b], which are not recorded, either in the Goſpel of St. Matthew, or in the Goſpel of St. Luke, and that even theſe four and twenty

[a] Comment. Theol. Tom. I. p. 381—384.

[b] That is, no principal facts: for *circumſtances* unnoticed by St. Matthew and St. Luke are frequently added by St. Mark to the facts which he has in common with the other two Evangeliſts.

twenty verſes, as Grieſbach afterwards endeavours to ſhew[p], might have been ſuggeſted by one of thoſe two Goſpels. Now, if we ſuppoſe that St. Mark's Goſpel is nothing more than a compilation from the Goſpels of St. Matthew and St. Luke, the reaſon why its contents are confined to thoſe of the other two Goſpels is obvious: whereas, if St. Mark had written by himſelf, or without the aid of any other Goſpels, it would not have been in his power to confine the choice of his facts to thoſe only, which St. Matthew and St. Luke have recorded. Grieſbach further adds[q]: Sin denique contendas, alios aut plures quam hos duumviros modo laudatos eum habuiſſe duces, ſcire velimus, qui factum ſit, ut hi nihil aliud, ſi verſus excipias circiter 24, ipſi ſuggererent, quam quod æque e Matthæo et Luca mutuari potuiſſet.

We ſee then, that Grieſbach's opinion is an hypotheſis, aſſumed to explain, not only St. Mark's verbal harmony with St. Matthew and St. Luke, which object it has in common with other hypotheſes of this kind, but likewiſe and principally two other phænomena in St. Mark's Goſpel, relative, firſt to the arrangement which is obſerved in it, and ſecondly, to its contents. Now that theſe two phænomena can be ſolved by the propoſed hypotheſis, may be readily granted: but before we exclude all other hypotheſes, and adopt this as the true one, we muſt ſhew, that no other hypotheſis can ſolve the phænomena as well as the propoſed one. For, if we can account, in any eaſy and ſatisfactory manner, for the contents and the arrangement of St. Mark's Goſpel, without having recourſe to the ſuppoſition, that he compiled it from the Goſpels of St. Matthew and St. Luke, the circumſtance, that this ſuppoſition likewiſe explains the two above-mentioned phænomena, proves only that it *may be* true, not that it *is* ſo. But it will be ſhewn hereafter that the contents and the arrangement of St. Mark's Goſpel are capable

[p] Pag. 384—388. [q] Pag. 383.

capable of a very ſatisfactory ſolution on a totally different hypotheſis: and therefore that very condition, which is requiſite, in order to give weight to the proof, that St. Mark compiled his Goſpel from thoſe of St. Matthew and St. Luke, abſolutely fails. Beſides, there are other phænomena in St. Mark's Goſpel, which it is neceſſary to explain, as well as the two above-mentioned. We muſt account not only for the matter which St. Mark's Goſpel *does* contain, in common either with St. Matthew's, or with St. Luke's, but likewiſe for the matter, which it *does not* contain in common with the other two. But the ſuppoſition, that St. Mark had the Goſpels of St. Matthew and St. Luke before him, when he compoſed his own, cannot poſſibly account for the phænomenon, that thoſe two Goſpels have ſo much important matter, of which no traces are to be found in the Goſpel of St. Mark. It is true that great ingenuity has been employed in the diſcovery of ſuch reaſons, as are ſuppoſed to have induced St. Mark to retain only certain portions of the Goſpels of St. Matthew and St. Luke, and to omit the reſt[1]. But, even if theſe reaſons be ſatisfactory, they ſhew nothing more than that the hypotheſis is reconcileable with the phænomenon, that ſo much important matter contained in the Goſpels of St. Matthew and St. Luke, is not likewiſe contained in the Goſpel of St. Mark: whereas every hypotheſis, in order to anſwer the purpoſes for which it is aſſumed, muſt not only be reconcileable with the phænomena, but muſt likewiſe account for them. Laſtly, there are

[1] It cannot be, nor indeed has it been, aſſerted, that St. Mark omitted ſo much matter, *becauſe* it was already contained in the Goſpel either of St. Matthew or of St. Luke: for whoever has recourſe to this argument undermines the whole edifice. If St. Mark thought it unneceſſary to record what St. Matthew and St. Luke had already recorded, it may be aſked: Why then did he write a Goſpel, which is almoſt wholly contained in the other two? On this ground therefore we might conclude that St. Mark had never ſeen the Goſpels of St. Matthew and St. Luke.

ſeveral remarkable phænomena in the verbal harmony of the Evangeliſts hitherto unknown, which are not only inexplicable on the ſuppoſition, that St. Mark uſed the Goſpels of St. Matthew and St. Luke, but really incompatible with the ſuppoſition, as will be ſhewn hereafter.

CHAP. IV.

OF THE AUTHORS, WHO SUPPOSE, THAT OUR EVANGELISTS MADE USE OF A COMMON DOCUMENT, OR COMMON DOCUMENTS.

IN the two foregoing ſections the opinions of thoſe critics, who adopt the principle, that the ſucceeding Evangeliſts copied from the preceding, have been ſtated in ſuch a manner, that, in order to do juſtice to the reſpective opinions, the principle itſelf has not been called in queſtion. But this very principle, on which all the above mentioned hypotheſes depend, is liable to objections, which it is not very eaſy to ſurmount. For this reaſon other critics explain the verbal harmony obſervable in our three firſt Goſpels, on the ſuppoſition, that they were derived from a common ſource. The firſt writer, to whom this thought occurred, was Le Clerc[*], who in his Hiſtoria Eccleſiaſtica (Amſtelodami, 1716, 4to.) Sæc. I. Ann. LXIV. ſect. xi. p. 429. ſpeaking of the verbal harmony of St. Luke's Goſpel with thoſe of St. Matthew and St. Mark, and the inference, which was thence deduced, that both theſe

[*] Even Epiphanius, as long ago as the fourth century, ſpeaking of the verbal harmony of the Evangeliſts, which he calls συμφωνως και ισως μηνυξις, Hæreſ. LI. 6. accounts for it by ſaying, οτι εξ αυτης της πηγης ωρμηνται. But he has not explained what he meant by αυτη η πηγη.

Goſpels were uſed by St. Luke, ſays: Quod volunt, ex collatione Evangelii Lucæ cum Matthæi et Marci Evangeliis, liquere Lucam ab iis loca integra verbaque et loquendi genera mutuatum eſſe, id vero minime perſpicuum eſt, quidni enim credamus *tria hæc Evangelia partim petita eſſe ex ſimilibus aut iiſdem fontibus*, hoc eſt, e commentariis eorum, qui varios Chriſti ſermones audiverant, aut actorum ejus teſtes fuerant, eaque, ne oblivioni mandarentur, illico ſcriptis mandarant. Le Clerc however appears to have made no further uſe of this opinion, and it attracted ſo little notice, that it lay dormant upwards of ſixty years, till it was revived by Michaelis in the third edition of his Introduction to the New Teſtament[t] publiſhed in 1777. But in *this* edition Michaelis ſtill retained the opinion that St. Mark copied from St. Matthew[u], and therefore united* the hypotheſis, that the Evangeliſts uſed more ancient documents, with the principle, that the one copied from the other. In 1782 Profeſſor Koppe at Gottingen publiſhed a ſhort Latin diſſertation entitled, Marcus non epitomator Matthæi, in which he explained, as Michaelis had done, the examples of verbal harmony in the three firſt Goſpels, on the ſuppoſition, that in thoſe examples the Evangeliſts retained the words which had been uſed in more ancient Goſpels, ſuch as thoſe, of which St. Luke ſpeaks in his preface: and he at the ſame time aſſerted that one Evangeliſt did not copy from the Goſpel of the other. To this laſt aſſertion Michaelis has likewiſe ſubſcribed in the fourth

[t] Vol. II. § 125. In the fourth edition it is § 129: in the engliſh tranſlation Vol. III. ch. iii. Prieſtley has a ſimilar thought in his Obſervations on the Harmony of the Evangeliſts (p. 73), which were likewiſe publiſhed in 1777.

[u] Vol. II. § 137.

* This has likewiſe been done by other critics, as will appear in the ſequel.

fourth edition of his Introduction[x]; and abandoning his former opinion that St. Mark copied from St. Matthew, he attributes the verbal harmony of all three Evangeliſts to the uſe of the ſame documents. But as he aſſumes, that St. Matthew wrote in Hebrew, he ſuppoſes, not that St. Matthew himſelf, but that his Greek tranſlator had recourſe to the ſame Greek document or documents, which had been uſed both by St. Mark and St. Luke, and that hence aroſe the verbal harmony between the Greek Goſpel of St. Matthew and the Goſpels of St. Mark and St. Luke.

We ſee then that Michaelis had recourſe to the ſuppoſition of a common *Greek* document, or documents: and in fact, when the *verbal* harmony of three Greek Goſpels is to be explained on the hypotheſis, that a common document was uſed, it is natural to conclude, that the common document was likewiſe written in Greek. But ſince our three firſt Goſpels not only furniſh numerous examples of a cloſe verbal coincidence, but preſent at other times not leſs numerous examples, which have all the appearance of being different tranſlations of the ſame Hebrew, or Chaldee, or Syriac original, other critics have ſuppoſed, that a common Hebrew, or Chaldee, or Syriac original[y] was the ground-work, on which our three firſt Goſpels were built. Semler, though in the early part of his life he had adopted the opinion that the ſucceeding Evangeliſts copied from the preceding, and eſpecially that

[x] Vol. II. § 144. Vol. III. ch. v. ſect. 5. of the tranſlation.

[y] The terms 'Hebrew,' 'Chaldee,' 'Syriac,' when applied to the document or documents ſuppoſed by various critics to have been uſed by our three firſt Evangeliſts, are in fact ſynonymous. For by Hebrew is not meant the language, in which the Old Teſtament is written, but the language ſpoken in Paleſtine in the time of the Apoſtles, of which language Chaldee was one dialect, Syriac another. And theſe two differ ſo little from each other, that, with the exception of the Nun of the third perſon future, Syriac, when written with Chaldee letters, and without points, becomes itſelf Chaldee.

that St. Luke copied from the Goſpels of St. Matthew and St. Mark [z], was the firſt writer, who aſſumed the hypotheſis (or at leaſt was the firſt who made it known to the public) that our three firſt Evangeliſts uſed in common a Hebrew or Syriac document, or documents, from which they derived the principal materials of their Goſpels. This hypotheſis he delivered in his Remarks on Townſon's Diſcourſes on the four Goſpels [a], which he publiſhed at Halle in 1783: but he has delivered it only in a curſory manner, and, as the thought was then new, he does not appear to have had any very determinate opinion on the ſubject.

The next year, namely in 1784, was publiſhed at Berlin a poſthumous work of Leſſing entitled Leſſing's Theological Relicks [b], in which is a ſhort Eſſay [c] on the origin of our canonical Goſpels. In this Eſſay, which was written in 1778, as appears from the date of the manuſcript, and therefore five years before Semler publiſhed his remarks on Townſon, the hypotheſis of a common Syriac or Chaldee original is likewiſe aſſerted, but with much more preciſion, than was done by Semler. This original, according to Leſſing, was no other than the Goſpel, which was known by the name of the Goſpel according to the Hebrews, or the Goſpel according to the twelve Apoſtles, a Goſpel, of which the ancients ſpeak with great reſpect. From this Goſpel Leſſing ſuppoſes, that St. Matthew, (who in his opinion wrote not in Hebrew [d] but in Greek) and

[z] See his Preface to Baumgarten's Controverſial Divinity (Halle, 1762.) p. 52. Note 20.

[a] Eſpecially in Vol. I. p. 146, 147, 221. 290.

[b] Theologiſcher Nachlaſs. [c] Pag. 45—72.

[d] The notion entertained by the ancients, that St. Matthew wrote in Hebrew, is aſcribed by Leſſing to the following cauſe. St. Matthew, though he wrote in Greek, made uſe of a Hebrew or Chaldee document, namely the Goſpel according to the Hebrews. Hence this document acquired the name of St. Matthew's Hebrew original, whence it was afterwards ſuppoſed, that St. Matthew was the author of it.

and alſo St. Mark and St. Luke, derived the principal materials of their own Goſpels, and accordingly tranſlated it more or leſs fully, more or leſs cloſely, into Greek *. Leſſing's hypotheſis was ſoon after oppoſed by two very eminent critics, Storr and Grieſbach, who in the works above-mentioned, the one publiſhed in 1786, the other in 1789, advanced very different hypotheſes. But in 1790, it met with the approbation of Niemeyer, Profeſſor of divinity in Halle, who in his Conjecturæ ad illuſtrandum plurimorum N. T. ſcriptorum ſilentium de primordiis vitæ Jeſu Chriſti, ſays, p. 8. 'Jam ſi fides habenda eſt patrum auctoritati, antiquiſſima extitit de vita Jeſu Chriſti narratio, in uſum eorum, qui e Judæis Chriſtiani facti erant, Paleſtinenſium imprimis ſcripta. Hæc narratio variis nominibus inſignitur, quo pertinent Evangelium duodecim Apoſtolorum, Hebræorum, Nazaræorum, ſecundum Matthæum: eademque, niſi me omnia fallunt, *pro fonte habenda eſt, e quo reliqua id genus ſcripta, tanquam rivuli originem ſuam duxerunt.* Further, Niemeyer has not only adopted Leſſing's hypotheſis, but has improved it; and ſince he has in reality laid the foundation of the ſtill greater improvements, which have been made on the hypotheſis of a common Hebrew, or Chaldee original, it is but juſtice to tranſcribe what he has further ſaid on this ſubject, p. 9, 10. 'Cum vero con-

* Adler, in a ſhort Latin diſſertation entitled 'Nonnulla Matthæi et Marci enunciata ex indole linguæ Syriacæ explicantur,' publiſhed at Copenhagen in the ſame year in which Leſſing's Theological Relicks were printed, likewiſe explains (p. 24.) the agreement between the Greek Goſpels of St. Matthew and St. Mark, on the ſuppoſition, that they were both derived from the ſame Hebrew or Chaldee original. But Adler has not extended the hypotheſis to St. Luke's Goſpel, though perhaps for no other reaſon, than becauſe the Goſpels of St. Matthew and St. Mark were the only ſubjects of his inquiry. He differs however from Leſſing in reſpect to the original itſelf: for he ſuppoſes, that St. Matthew wrote not in Greek, but in Chaldee, or as it is frequently ſaid, Hebrew, that from St. Matthew's Chaldee original St. Mark made an extract, but that it was afterwards completely tranſlated into Greek.

contineret hic liber, de quo quærimus, Apoſtolorum de vita Chriſti narrationes, non modo propter argumenti gravitatem credibile eſt, ejus exemplaria in plurimorum Chriſtianorum manibus fuiſſe, quorum maxime debebat intereſſe divinam magiſtri ſui imaginem intueri, verum etiam *ſingulis exemplaribus ea, quæ quiſque aliunde de Chriſto comperta haberet, tanquam auctaria adſcripta eſſe*[1]: ita quidem ut vel Apoſtolorum ævo plures extiterint horum Memorabilium recenſiones. Quod ſi ſumitur, multa facillime explicari poſſunt, quæ, ſublata iſta hypotheſi, admodum obſcuras reddunt Evangeliorum noſtrorum origines. Primum intelligitur conſenſus Matthæi, Marci, Lucæ, per plures Evangeliorum ſuorum partes, non modo in *rerum* quas tractant ſimilitudine, verum etiam *verborum* conſpiratione perſpicuus. Fac centum homines ejuſdem facti fuiſſe teſtes, fac centum ipſos quod viderint mandaſſe literis: conſentient re, different verbis, nec quiſquam caſu factum eſſe judicabit, ſi vel tres aut quatuor ex eorum numero rem ita narraverint, ut per plurimarum periodorum ſeriem verbum verbo reſpondeat. Hoc vero quis ignorat ſexcentis obſervari in Evangeliſtarum commentariis? Atqui hoc mirum non eſt. *Nempe ex eodem hauſerunt fonte.* Memorabilia Chriſti et dicta et facta Hebraice ſcripta, in uſum Græce loquentium, Græca fecerunt. Qui vero factum eſt, ut Lucas alium ſequeretur rerum ordinem, quam Matthæus; ut in Marco plura deſiderentur, in Matthæo, cujus veſtigia premere videtur, obvia? Ut in ſingulis partibus alter altero verboſior, in obſervandis rebus minutis diligentior reperiatur? Quonium, ut diximus, mira fuit *exemplarium*, quæ iſta Apoſtolorum ἀπομνημονευμάλα complectebantur, *diverſitas*. Deinde, quoniam liberum fuit iis, quæ ex iſtis Commentariis ſua Evangelia concinnabant, addere quæ ubi aliunde innotuiſſent, reſecare quæ vel ſubleſtæ fidei, vel minus utilia

[1] This additional ſuppoſition, which was firſt made by Niemeyer, will be found to be of ſingular uſe in explaining many phænomena in our three firſt canonical Goſpels.

utilia lectoribus, et a ſuo ſcribendi conſilio remota judicarent.'

From the time that Niemeyer publiſhed this diſſertation, the hypotheſis of a common Hebrew or Chaldee original has been daily gaining ground in Germany. In the year following, namely in 1791, it was adopted by Mr. Weber of Tübingen, in his 'Contributions to the hiſtory of the canon of the New Teſtament'[g], who likewiſe agrees with Leſſing and Niemeyer in the opinion, that the common Hebrew or Chaldee document was no other than the Goſpel according to the Hebrews. In the year 1792, was publiſhed at Halle in 8vo. a very ingenious work entitled, 'An attempt to illuſtrate the hiſtory of the Jewiſh and Chriſtian canon[h],' in which the learned author derives our three firſt canonical Goſpels from a common Hebrew original, but ſuppoſes, not only that St. Matthew wrote in Hebrew, but that the Hebrew Goſpel written by St. Matthew was the original, from which our three firſt Greek canonical Goſpels were derived[i]. In 1793, the theological faculty at Göttingen, as the origin of our canonical Goſpels was a ſubject which began to gain univerſal attention, and the deciſion of the queſtion muſt neceſſarily lead to many important concluſions, propoſed the following queſtion for a prize diſſertation: 'Quænam ſit origo Evangeliorum Matthæi, Marci, Lucæ et Joannis? ex quibuſnam fontibus eorum auctores hauſerint: quibus maxime lectoribus et quo conſilio ſinguli ſcripſerint: quomodo denique et quo tempore factum ſit, ut quatuor iſta Evangelia majorem, quam

[g] Beyträge zur Geſchichte des neuteſtamentlichen Kanons, Tübingen, 1791, 8vo. See eſpecially, p. 21, 22.

[h] Verſuch einer Beleuchtung der Geſchichte des Jüdiſchen und Chriſtlichen Bibelkanons. The author, who has not mentioned his name, is ſuppoſed to be Corodi, a clergyman in Switzerland, who died in 1793.

[i] Vol. II. p. 150—152. J. E. C. Schmidt, profeſſor at Gieſſen, has ſince adopted the ſame opinion, in a diſſertation printed in the fourth volume of Henke's Magazine (Helmſtadt, 1795) p. 577.

quam Evangelia, quæ vocant apocrypha, et canonicam auctoritatem conſequerentur?" The prize was adjudged in the following year to Halfeld[k], and the Acceſſit to Ruſſwurm[l], both ſtudents at Gottingen: and both of them adopted the hypotheſis that our three firſt canonical Goſpels were derived from the ſame Hebrew or Chaldee document or documents, but with this difference, that in the opinion of Halfeld ſeveral documents were uſed by the Evangeliſts, whereas Ruſſwurm ſuppoſes, that they uſed only different copies of one and the ſame document, which he calls the original Goſpel. But Ruſſwurm does not ſuppoſe, either with Leſſing and Niemeyer that this original Goſpel was the Goſpel according to the Hebrews, or with the author of the Attempt to illuſtrate the Canon, that it was written by St. Matthew, ſince he conſiders St. Matthew's Goſpel as derived from it.

CHAP. V.

OF EICHHORN'S HYPOTHESIS IN PARTICULAR.

DURING the time that the diſſertations were preparing for the prize at Gottingen, Eichhorn, whoſe lectures both Halfeld and Ruſſwurm had attended, prepared likewiſe a diſſertation on the origin of our three firſt Goſpels, which he printed in 1794, in the fifth volume of his Univerſal Library of Biblical Literature.

[k] Halfeld's Diſſertation was publiſhed at Göttingen in 1794, under the following title, Commentatio de origine quatuor Evangeliorum, et de eorum canonica auctoritate.

[l] Ruſſwurm did not publiſh his Latin diſſertation, but tranſlated it into German, and ſo conſiderably augmented it, as to make two ſmall 8vo. volumes, the firſt of which was printed at Ratzeburg, in 1797.

Literature[m]. As this diſſertation is by far the moſt important of all the eſſays, which have appeared in defence of the hypotheſis of a common Hebrew or Chaldee original, it will be neceſſary to make ſuch extracts from it, as will enable thoſe readers, who are not acquainted with German, to judge of its merits. Eichhorn ſuppoſes that only *one* document was uſed by *all three* Evangeliſts, but he ſuppoſes that various additions had been made in various copies of it, and that three different copies, thus variouſly enriched, were reſpectively uſed by our three firſt Evangeliſts. Thus far Niemeyer had ſuppoſed; but then Eichhorn goes much deeper into the ſubject, than any of thoſe, who had written before him. For by a very ingenious analyſis of our three firſt Goſpels, he has inveſtigated both the contents of the aſſumed original document, as it exiſted in its primitive ſtate, and the various additions, which were made to it in the copies, which he ſuppoſes were uſed by St. Matthew, St. Mark, and St. Luke. The principle which he adopts in this inveſtigation, is the following: that all thoſe portions, which are common to all three Evangeliſts were originally contained in the common document; that the ſections, whether great or ſmall, which are common to St. Matthew and St. Mark but not to St. Luke, and at the ſame time occupy places in the Goſpels of St. Matthew and St. Mark, which correſpond to each other, were additions made in the copies uſed by St. Matthew and St. Mark, but not in the copy uſed by St. Luke; and in like manner that the ſections found in the correſponding places of the Goſpels of St. Mark and St. Luke, but not contained in the Goſpel of St. Matthew, were additions made in the copies uſed by St. Mark and St. Luke. Hence, according to Eichhorn, the original document contained the following ſections,

[m] Pag. 759—996. The German title is Allgemeine Bibliothek der bibliſchen Literatur. It is a periodical publication, which was begun in 1787, and contains a real treaſure of biblical criticiſm.

ſections, which are common to all the three Evangeliſts.

1. John the Baptiſt. Mark[n] i. 2—8. Luke iii. 1—18. Matth. iii. 1—12.
2. Baptiſm of Chriſt. Mark i. 9—11. Luke iii. 21, 22. Matth. iii. 13—17.
3. Temptation of Chriſt. Mark i. 12, 13. Luke iv. 1—13. Matth. iv. 1—11.
4. Chriſt's return to Galilee, and arrival at Capernaum. Mark i. 14. Luke iv. 14. Matth. iv. 12, 13.
5. Cure of Peter's mother in-law. Mark i. 29—34. Luke iv. 38—41. Matth. viii. 14—17.
6. Cure of a leper. Mark i. 40—45. Luke v. 12—16. Matth. viii. 2—4.
7. Cure of a perſon afflicted with the paſſy. Mark ii. 1—12. Luke v. 17—26. Matth. ix. 1—8.
8. Call of St. Matthew. Mark ii. 13—22. Luke v. 27—39. Matth. ix. 9—17.
9. Chriſt goes with his diſciples through the corn fields. Mark ii. 23—28. Luke vi. 1—5. Matth. xii. 1—8.
10. Cure of a withered hand. Mark iii. 1—6. Luke vi. 6—11. Matth. xii. 9—15.
11. Preparation for the ſermon on the mount. Mark iii. 7—19. Luke vi. 12—19. Matth. iv. 23—25.
12. Confutation of the opinion that Chriſt caſt out devils by the aſſiſtance of Beelzebub. Mark iii. 20—30. Matth. xii. 22—45. (Perhaps formerly Luke alſo[o]).

13. Arrival

[n] Throughout all the following ſections, which are common to all three Evangeliſts, St. Mark and St. Luke have preciſely the ſame order. But St. Matthew, though he has the ſame arrangement as St. Mark and St. Luke, from ſect. 19 to the end, has arranged ſeveral of the eighteen firſt ſections in a different manner. In theſe ſections, therefore, as St. Mark and St. Luke agree, Eichhorn follows their order. See what he ſays, § 22.

[o] Eichhorn means only, as appears from what he ſays, p. 860, that this ſection was, perhaps, in St. Luke's copy of the common document, as well as in the copies uſed by St. Matthew and St. Mark.

13. Arrival of the mother and brethren of Chriſt. Mark iii. 31—35. Luke viii. 19—21. Matth. xii. 46—50.
14. Parable of the ſower. Mark iv. 1—34. Luke viii. 4—18. Matth. xiii. 1—34.
15. Chriſt croſſes the ſea, and undergoes a ſtorm. Mark iv. 35—41. Luke viii. 22—25. Matth. viii. 18—27.
16. Tranſactions in the country of the Gadarenes. Mark v. 1—20. Luke viii. 26—39. Matth. viii. 28—34.
17. The daughter of Jairus reſtored to life. Mark v. 21—43. Luke viii. 40—56. Matth. ix. 18—26.
18. Chriſt ſends out the twelve Apoſtles. Mark vi. 7—13. Luke ix. 1—6. Matth. x. 1—42.
19. The fame of Chriſt reaches the court of Herod. Matth. xiv. 1—12. Mark vi. 14—29. Luke ix. 7—9.
20. Five thouſand men fed. Matth. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17.
21. Acknowledgement of the Apoſtles, that Chriſt is the Meſſiah. Matth. xvi. 13—28. Mark viii. 27—ix. 1. Luke ix. 18—27.
22. Transfiguration of Chriſt on the mount. Matth. xvii. 1—10. Mark ix. 2—9. Luke ix. 28—36.
23. Chriſt cures a demoniac, whom his Apoſtles were unable to cure. Matth. xvii. 14—21. Mark ix. 14—29. Luke ix. 37—43.
24. Chriſt foretells his death. Matth. xvii. 22, 23. Mark ix. 20—32. Luke ix. 43—45.
25. Diſpute among the Apoſtles about precedence. Matth. xviii. 1—5. Mark ix. 33—37. Luke ix. 46—48.
26. Chriſt bleſſes children, who are brought to him, and anſwers the queſtion, by what means ſalvation is to be obtained. Matth. xix. 13—30. Mark x. 13—31. Luke xviii. 15—30.
27. Chriſt again foretells his death. Matth. xx. 17—19. Mark x. 32—34. Luke xviii. 31—34.

28. Blind

28. Blind men at Jericho reſtored to ſight. Matth. xx. 29—34. Mark x. 46—52. Luke xviii. 35—43.
29. Chriſt's public entry into Jeruſalem. Matth. xxi. 1—11. Mark xi. 1—10. Luke xix. 29—44.
30. Chriſt expels the buyers and ſellers from the temple. Matth. xxi. 12—14. Mark xi. 15—17. Luke xix. 45, 46.
31. Chriſt called to account by the chief prieſts and elders for teaching publickly in the temple. He anſwers them, and then delivers a parable. Matth. xxi. 23—27. 33—46. Mark xi. 27—xii. 12. Luke xx. 1—19.
32. On the tribute to Cæſar, and marriage with a brother's widow. Matth. xxii. 15—33. Mark xii. 15—37. Luke xx. 20—40.
33. Chriſt's diſcourſe with the Phariſees relative to the Meſſiah being called Lord by David. Matth. xxii. 41—46. Mark xii. 35—37. Luke xx. 41—45.
34. The Phariſees cenſured by Chriſt. Matth. xxiii. 1, &c. Mark xii. 38—40. Luke xx. 45—47.
35. Chriſt foretells the deſtruction of Jeruſalem. Matth. xxiv. 1—36. Mark xiii. 1—36. Luke xxi. 5—36.
36. Prelude to the account of Chriſt's paſſion. Matth. xxvi. 1—5. Mark xiv. 1, 2. Luke xxii. 1, 2.
37. Bribery of Judas: and the celebration of the Paſſover. Matth. xxvi. 14—29. Mark xiv. 10—25. Luke xxii. 3—23.
38. Chriſt goes to the mount of Olives. Matth. xxvi. 30—46. Mark xiv. 26—42. Luke xxii. 39—46.
39. He is ſeized by a guard from the chief prieſts. Matth. xxvi. 47—58. Mark xiv. 43—54. Luke xxii. 47—55.
40. Peter's denial of Chriſt, &c. Matth. xxvi. 69—xxvii. 19. Mark xiv. 66—xv. 10. Luke xxii. 56—xxiii. 17.

41. The crucifixion and death of Chriſt. Matth. xxvii. 20—66. Mark xv. 11—47. Luke xxiii. 18—56.

42. The reſurrection. Matth. xxviii. 1, &c. Mark xvi. 1, &c. Luke xxiv. 1, &c[p].

Theſe were the contents, according to Eichhorn's hypotheſis, of the original document ſuppoſed to have been uſed by St. Matthew, St. Mark, and St. Luke. They contain a ſhort but well connected repreſentation of the principal tranſactions of Chriſt, from his baptiſm to his death[q]: they are ſuch as might be expected in the firſt ſketch of a narrative of Chriſt's miniſtry: and that a document with theſe contents really exiſted before the compoſition of our three firſt Goſpels, is a ſuppoſition, which is attended with no internal improbability.

But though St. Matthew, St. Mark and St. Luke, agree in each of theſe forty-two general ſections, in relating the ſame principal fact, yet they are not always equally diffuſe in the relation of the concomitant circumſtances. For ſometimes St. Matthew and St. Mark mention circumſtances, which are unnoticed by St.

[p] Of each of theſe forty-two ſections, Eichhorn has given a very ingenious analyſis, p. 801—920. The ſections, which are common only to St. Matthew and St. Mark, are inveſtigated, p. 921—950: thoſe which are common only to St. Mark and St. Luke, p. 950—960: and thoſe, which are common only to St. Matthew and St. Luke, p. 964—970.

[q] Lardner likewiſe obſerved, in his Hiſtory of the Apoſtles and Evangeliſts, Vol. I. ch. x. (Vol. VI. p. 288. ed. 1788), that, if all thoſe ſections, which are common to St. Matthew, St. Mark and St. Luke, be ſeparated from the other matter in their Goſpels, 'they contain an entire Goſpel, or a complete hiſtory of the miniſtry of Jeſus Chriſt; or, to borrow St. Luke's expreſſion, a hiſtory of all that Jeſus both did and taught, until the day in which he was taken up into heaven.' Lardner then enumerates the principal materials, which are common to St. Matthew, St. Mark and St. Luke, and concludes by ſaying: '*Here are all the integrals of a Goſpel.*' Though the thought, therefore, that theſe integrals even exiſted by themſelves in a ſeparate work, did not occur to Lardner, he was not far from it.

St. Luke; at other times circumſtances are mentioned by St. Matthew and St. Luke, which are unnoticed by St. Mark, and at other times again by St. Mark and St. Luke, which are unnoticed by St. Matthew. Likewiſe each Evangeliſt frequently mentions circumſtances, which are unnoticed by the other two. In theſe forty-two ſections therefore, ſometimes St. Matthew has the ſhorteſt text, at other times St. Mark, at other times St. Luke. But as the forty-two principal facts, which are common to all three Evangeliſts, are ſuppoſed to have been contained in the original document, we muſt likewiſe ſuppoſe, in order to be conſiſtent, that this document in each of the forty-two ſections contained only ſo much matter, as is common to all three Evangeliſts. Conſequently all the circumſtances, which are mentioned by two of the Evangeliſts, but not by the third, and alſo thoſe, which are mentioned by one of them, but not by the other two, muſt be conſidered as additions. Thoſe of the former kind, or the circumſtances mentioned by two of the Evangeliſts in the ſame ſection, but not by the third, muſt have been already noted in the two copies of the common document, which were uſed by thoſe two Evangeliſts, ſince their agreement in making the ſame addition in the ſame place, would otherwiſe remain unexplained. The ſame inference may likewiſe be deduced in reſpect to thoſe ſections, in which two Evangeliſts agree in inſerting in the ſame place, in addition to thoſe ſections, which are common to all three. To the original text therefore of the common document, which in its primitive ſtate contained only ſo much matter of the forty-two ſections, as is common to all three Evangeliſts, various additions were made in the ſeveral tranſcripts, which were taken of it[r]. The copy uſed by St. Mat-

[r] Namely, according to Eichhorn's hypotheſis, the proprietors of different copies of this document added in the margin thoſe circumſtances, which had come to their knowledge, but which were unnoticed by the author or authors of the document, and theſe marginal additions were taken by ſubſequent tranſcribers into the text.

Matthew contained additions, ſome of which had been made likewiſe in the copy uſed by St. Mark, others in the copy uſed by St. Luke: St. Mark's copy contained additions, of which ſome had been made in St. Matthew's, others in St. Luke's copy: and accordingly St. Luke's copy contained additions, of which ſome had been made in St. Matthew's, others in St. Mark's copy. As to the additions, which each Evangeliſt has peculiar to himſelf, they may have been added either wholly or in part in the copy of the original document, which each Evangeliſt uſed, or he may have added them himſelf. In this manner, and not on the ſuppoſition, that the ſucceeding Evangeliſts copied from the preceding, Eichhorn accounts, 1ſt for the matter, which is common to all three, 2dly for the matter, which is common to only two of them, and 3dly for the matter, which is peculiar to each. And it muſt be granted that theſe three kinds of matter *may* be explained on Eichhorn's hypotheſis, which the ſuppoſition, that the ſucceeding Evangeliſts copied from the preceding, *does not* explain. For, if we ſuppoſe, that the lateſt of the three writers copied from the other two, the ſuppoſition is ſo far from explaining, why one or both of thoſe two Evangeliſts have matter, which the third has not, that great ingenuity is requiſite to produce even a reconciliation between the ſuppoſition and the phænomena to be explained by it. So far then the hypotheſis of a common original deſerves the preference, as it accounts for what the other hypotheſis does not. And if it can be proved, that the ſucceeding Evangeliſts did not uſe the Goſpels of the preceding, we are reduced to the neceſſity of adopting the other hypotheſis*, ſince one of the two muſt be adopted, as has been already ſhewn in the firſt ſection. Now it cannot

* But even then the queſtion will remain to be determined: In what *form* ſhall we adopt the hypotheſis of a common document? For the forms, which this hypotheſis is capable of aſſuming, are much more numerous, than any one at firſt ſight would imagine.

cannot be denied that Eichhorn has uſed very ſtrong arguments in favour of this poſition[t]: but ſince certain phænomena in the verbal harmony of the Evangeliſts, which have been hitherto unnoticed, will be found, to be of great importance in the deciſion of this queſtion, and theſe phænomena cannot be ſtated, till the authorities have been produced, on which they are founded, the reader may ſuſpend his judgment, till the authorities have been produced, and the phænomena ſtated, when this and every other opinion, which has been advanced in reſpect to the origin of our three firſt Goſpels, will be put to the teſt.

The next queſtion, which Eichhorn examines, relates to the language, in which the original document was written[u]: and he is decidedly of opinion that it was written, not in Greek, but in Hebrew or Chaldee. For, if it be ſuppoſed, that our three firſt Evangeliſts drew from the ſame Greek ſource, the numerous examples in which different Greek words are uſed in their Goſpels, to relate the ſame things, are incapable of explanation, ſince if the Evangeliſts agreed in relating the *matter* of their common document, no reaſon can be aſſigned for ſo frequent an alteration of the *words*. But, if we ſuppoſe, that the document was Hebrew or Chaldee, that our three firſt Greek Goſpels, where they have matter in common with each other, contain tranſlations of it, and that theſe tranſlations were made independently of each other, the reaſon of the Evangeliſts having ſo frequently uſed different, but ſynonymous Greek expreſſions in relating the ſame things, is obvious.

[t] Pag. 766—775. and more particularly in his analyſis of the forty-two general ſections, in § 23. Alſo Halfeld, p. 9—39. and Ruſſwurm, § 3—10. of the works above quoted have well argued on this queſtion. See alſo what Lardner has ſaid on the ſame ſide of the queſtion, in his Hiſtory of the Apoſtles and Evangeliſts, Vol. I. ch. x. of the edition printed in 1756, or Vol. VI. p. 223—233. of the edition of his works printed in 1788.

[u] Pag. 781.

obvious [w]. Thus far the hypotheſis apppears to anſwer the purpoſes, for which it was aſſumed: but when we come to the examples, in which the Evangeliſts relate the ſame things in the *ſame words*, which muſt be likewiſe explained, as well as the examples, in which they relate the ſame things in different words, Eichhorn's hypotheſis is liable to an objection ſimilar to that, which was made above in Sect. 3. to Grieſbach's hypotheſis; namely, that there are phænomena, for which Eichhorn's hypotheſis does not *account*, and that at the utmoſt nothing more can be attempted, than to *reconcile* with the hypotheſis certain phænomena, which ought to be explained by it. Beſides, even though it were poſſible for Greek tranſlators, who tranſlated from the ſame Hebrew or Chaldee original, and, according to Eichhorn's hypotheſis, without any connexion whatſoever with each other [x], to produce tranſlations, which in ſuch numerous and long examples agreed word for word, as we find eſpecially in the Goſpels of St. Matthew and St. Mark, and St. Matthew and St. Luke, it will appear hereafter that the phænomena in the verbal agreement of our three firſt Goſpels are of ſuch a particular deſcription, as to be wholly incompatible with the notion of three independent tranſlations of the ſame original.

[w] Eichhorn further adds, not only that difficulties frequently attend their Greek expreſſions, which can be removed only by re-tranſlating them into Hebrew, but that examples may be produced, which betray even an inaccuracy of tranſlation. On this ſubject ſee Halfeld, p. 48—51.

[x] Eichhorn ſays, § 14. 'We poſſeſs in our three firſt Goſpels three tranſlations of the above-mentioned ſhort life of Chriſt, which were made independently of each other.

CHAP.

CHAP. VI.

OF THE AUTHORS, WHO HAVE UNITED BOTH OF THE PRECEDING SUPPOSITIONS.

FROM what has been ſaid in the preceding ſections it appears, that ſome critics adopt the hypotheſis, that the ſucceeding Evangeliſts copied from the preceding, while others reject it, and adopt the hypotheſis of a Hebrew or Chaldee document, as the baſis of our three firſt canonical Greek Goſpels. To theſe may be added a third claſs of critics, who unite both hypotheſes, as Bolten and Herder have done, though the ſyſtems, which theſe two learned writers have framed, are upon the whole very different from each other.

Bolten aſſumes, not only that St. Matthew wrote his Goſpel in Hebrew, but that his Hebrew Goſpel was the ground-work of our three firſt Goſpels[y], and that theſe contain different Greek tranſlations from it: that our *Greek* Goſpel of St. Matthew is a tranſlation of the whole of it, to which perhaps ſome additions were made, that St. Mark's Goſpel contains a Greek extract from it, and that St. Luke's Goſpel likewiſe contains a Greek tranſlation of many parts of it, to which St. Luke himſelf made many additions, which he derived from other ſources. Further Bolten ſuppoſes, that the Greek tranſlation of St. Matthew's Hebrew original was made before the Goſpels of St. Mark and St. Luke were written, and that both St. Mark and St. Luke had recourſe to it[z]. In this manner

[y] It has been already obſerved, that this opinion is likewiſe adopted by Corodi, and J. E. C. Schmidt.

[z] This hypotheſis Bolten delivers in the preface to his German tranſlation of St. Matthew's Goſpel publiſhed at Altona in 1792, and in the prefaces to his German tranſlation of the Goſpels of St. Mark and St. Luke, publiſhed at the ſame place, the one in 1795, the other in 1796.

ner he explains not only thoſe examples, which appear to be different tranſlations of the ſame original, but likewiſe all thoſe examples, in which there is a verbal coincidence. For it may be ſaid, that wherever St. Mark and St. Luke relate the ſame thing, that is related by St. Matthew, but in words different from thoſe, which are uſed in St. Matthew's Greek Goſpel, they tranſlated for themſelves without conſulting that Greek Goſpel, that where they relate the ſame thing in the ſame words, they had recourſe to it, and laſtly, that where St. Mark and St. Luke themſelves have the ſame words, St. Luke had recourſe to St. Mark's Goſpel. But then Bolten's hypotheſis labours on the other hand under all thoſe difficulties, to which every hypotheſis is expoſed, as ſoon as it implies, that one Evangeliſt copied from the other. Even the ſuppoſition, that it was St. Matthew's Hebrew Goſpel, which was the baſis of our three firſt Greek Goſpels, is liable to objection, unleſs we at the ſame time ſuppoſe, that the Goſpel written by St. Matthew was much more conciſe in it's accounts, than the firſt of our Greek Goſpels, and that this was not ſo much a tranſlation of St. Matthew's Hebrew original, as a work, of which the latter ſerved only as the baſis. For if the document, which is ſuppoſed to be the ground-work of the Greek Goſpels of St. Matthew, St. Mark, and St. Luke, was as full in its accounts, as the Greek Goſpel of St. Matthew, it is difficult to aſſign a reaſon, why St. Mark and St. Luke neglected ſo much important matter, to which in this caſe they might have had acceſs, and which deſerved their attention, as much as it deſerved the attention of St. Matthew's Greek tranſlator. Now it is not adviſeable to adopt without neceſſity an hypotheſis, which will almoſt oblige us to ſuppoſe that our firſt Greek Goſpel is not ſo much the work of St. Matthew, as of ſome unknown perſon. Beſides it will appear hereafter, that, if St. Matthew himſelf wrote in Hebrew, the common opinion that the firſt of our Greek Goſpels is a cloſe tranſlation of it, and therefore

that

that it is juſtly entitled to the name, which it bears, will anſwer all the purpoſes, for which hypotheſes have been invented, at leaſt as well as any other opinion.

Herder, the lateſt writer on the origin of our three firſt Goſpels[a], agrees with Eichhorn, in aſſuming a common Hebrew or Chaldee Goſpel (Evangelium commune) as the ground-work of our three firſt Greek Goſpels[b], and likewiſe agrees with him in the opinion, that this common Goſpel was neither the Goſpel according to the Hebrews, as Leſſing and Niemeyer ſuppoſe, nor a Hebrew Goſpel written by St. Matthew, as Corodi, J. F. Schmidt, and Bolten ſuppoſe[c]. But in moſt other reſpects Herder's opinion is different from that of Eichhorn. For according to Eichhorn, and indeed according to every other critic, who has adopted a ſimilar hypotheſis, the common Goſpel was a *written document*: but according to Herder it was a mere *verbal* Goſpel, and conſiſted only in the preaching (κηρυγμα) of the firſt teachers of Chriſtianity[c]. And according to the form of this oral Goſpel, or preaching, the written Goſpels of St. Matthew, St. Mark, and St. Luke were regulated: whence aroſe their ſimilarity. It is uſeleſs however, as Herder further aſſerts[d], to examine the *words* uſed in our three firſt Goſpels, for this very reaſon, that they proceeded not from a written document, but from a mere oral Goſpel, or preaching: and accordingly in his opinion[e], whoever attempts by an analyſis of our three firſt Goſpels to diſcover the contents of a ſuppoſed common document, can never ſucceed in the undertaking. Eichhorn how-

how-

[a] Herder's hypotheſis is delivered in the third volume of his Chriſtliche Schriften, that is, Chriſtian Writings, (Riga, 1797, 8vo.) p. 303—416.

[b] Pag. 398.

[c] Pag. 320. He ſays alſo, p. 411, that it had been propagated verbally thirty years, when the ſubſtance of it was committed to writing in three different Goſpels.

[d] Pag. 396. [e] Pag. 397.

ever has not only made the attempt, but appears in his analyſis to have been very ſucceſsful. And if it be true, that a common Goſpel was the baſis of our three firſt canonical Goſpels, it is hardly credible, that it ſhould not have been committed to writing, ſince every Chriſtian, who had once heard ſo important a relation, muſt have wiſhed to write down at leaſt the principal materials of it, had it been only to aſſiſt his own memory. Beſides a mere oral narrative, after it had gone through ſo many different mouths in the courſe of ſo many years, muſt at length have acquired ſuch a variety of forms, that it muſt have ceaſed to deſerve the title of Evangelium commune: and therefore the ſuppoſition, that our three firſt Goſpels were moulded in *one* form, is difficult to be reconciled with the opinion of a mere oral Goſpel, which muſt neceſſarily have aſſumed a diverſity of forms[f]. Another difference between the hypotheſes of Herder and Eichhorn conſiſts in the relation, which our three firſt Greek Goſpels are ſuppoſed to bear to the common Goſpel: for according to Eichhorn, the text of the common Goſpel is ſometimes contained with the leweſt additions in that of St. Matthew, at other times in that of St. Mark, at other times again in that of St. Luke: but Herder ſuppoſes that St. Mark's text in general approaches the neareſt to that of the common original, and conſiders St. Mark's Goſpel as little more than the oral Goſpel committed to writing in Greek[g]. Laſtly, Eichhorn abſolutely rejects the opinion that any one of our three firſt Evangeliſts uſed the Goſpels of the others; but Herder ſuppoſes, that St. Luke uſed both the Greek Goſpel

[f] Though Herder has in ſo many places poſitively aſſerted that the Evangelium commune was propagated only by word of mouth, he ſeems to have been in one place aware of the objections here made: for in p. 378, but in that place alone, he uſes the expreſſion 'Privatſchrift,' which ſignifies a private writing. But if it was once committed to writing, the propagation of it was not merely oral, however private the copies of it may be ſuppoſed to have been kept.

[g] Pag. 321. 339. 414. [h] Pag. 413—415.

Goſpel of St. Mark, and the Hebrew Goſpel of St. Matthew, which in his opinion was the ſame, as that, which was called the Goſpel according to the Hebrews, and of which our firſt Greek Goſpel is not a cloſe, but a free tranſlation with alterations.

CHAP. VII.

STATEMENT OF THE PARALLEL AND COINCIDENT PASSAGES OF THE THREE FIRST GOSPELS. RESULT OF THIS STATEMENT: AND AN ACCOUNT OF SEVERAL VERY REMARKABLE PHÆNOMENA IN THE VERBAL HARMONY OF THE THREE FIRST GOSPELS.

SUCH are the various opinions, which are entertained by the learned in reſpect to the origin of our three firſt Goſpels. Each ſuppoſition has its advantages: but not one of all theſe, in the forms, in which they have been hitherto delivered, anſwers all the purpoſes, which ought to be anſwered by an hypotheſis, for none of them accounts for *all* the phænomena, which are obſervable in our three firſt Goſpels. The ſuppoſition, that the ſucceeding Evangeliſts copied from the preceding, even if it accounts for the matter, which is common to all three Evangeliſts, and for the examples of verbal agreement, does not account either for the important matter, which one Evangeliſt has leſs than the other, or for the examples of apparent diſagreement, or for the examples, in which the ſame thing is related in different, but ſynonymous terms. On the other hand, if we reject the ſuppoſition, that the ſucceeding Evangeliſts copied from the preceding, and ſuppoſe that our three firſt Greek Goſpels were derived from the ſame *Greek* document, this hypotheſis, even if it ac-

counts both for the matter, which the Evangeliſts have in common with each other, and for the matter which they have not in common with each other, and alſo for the examples of verbal agreement, ſtill leaves the numerous examples, in which the Evangeliſts relate the ſame things in different but ſynonymous terms, wholly unexplained. Further, if we adopt the hypotheſis, that our three firſt Greek Goſpels contain three independent tranſlations of the ſame *Hebrew* or *Chaldee* original, however well we may be able to explain the other phænomena, we ſhall never be able to account for the numerous and long examples in which ſometimes St. Matthew and St. Mark, at other times St. Matthew and St. Luke agree word for word[i]. And, if in order to account for their verbal agreement, we ſuppoſe that the Evangeliſts uſed their common document, not in its original language, but only in a Greek tranſlation[k], we ſhall be at a loſs to explain their frequent uſe at other times, not of the ſame, but of ſynonymous expreſſions. Laſtly, if we combine the hypotheſis, that the Evangeliſts uſed a common Hebrew document, with the hypotheſis, that they had recourſe likewiſe, the one to the writings of the other, we ſhall find that ſeveral phænomena, which are explicable by the former hypotheſis alone, are rendered inexplicable by its junction with the latter.

But

[i] Semler in his Remarks on Townſon's Diſcourſes, Vol. I. p. 222, 223. removes at once all difficulty on this head by attributing the verbal harmony of the Evangeliſts to later alterations made by tranſcribers of the Goſpels. But it will appear hereafter that the verbal harmony of our three firſt Goſpels is of ſuch a particular deſcription, that it lay not within the power of tranſcribers to have produced it.

[k] The author of the 'Attempt to illuſtrate the Canon,' adopts this opinion, Vol. II. p. 152. Alſo Profeſſor Vogel at Altorf in his Commentatio de conjecturæ uſu in criſi Novi Teſtamenti (Altorfii, 1795, 4to.) p. 14, where he ſpeaks of the hypotheſis of a common Hebrew or Chaldee document, ſays, 'Si libro uſi ſunt in Evangeliis ſuis conſcribendis, *Græca ejus verſione* uſos eſſe patet ex rarioribus verbis et dicendi formulis, quas in una re deſcribenda ſinguli adhibent.

1

But ſince the hypotheſis of a common Hebrew or Chaldee original may be repreſented in a great variety of forms, and is capable of being combined with various other ſuppoſitions, it is not impoſſible, that ſome form and ſome combination, hitherto not made, may ſolve the phænomena of every deſcription. In the following inquiry therefore an attempt will be made to diſcover, if poſſible, ſuch a form and ſuch a combination, as will anſwer the propoſed end. For this purpoſe it will be neceſſary to ſtate, in the firſt place, all the parallel paſſages of our three firſt Goſpels, in which there is a verbal agreement, to analyſe theſe paſſages, and to reduce the manifold phænomena in the verbal agreement and diſagreement of our three firſt Goſpels to certain claſſes. We ſhall then have a very accurate touchſtone, by which not only any general hypotheſis, but each particular form of it may be tried. That is, if we apply to it the hypotheſis, that the ſucceeding Evangeliſts copied from the preceding, we ſhall be able to judge of each particular caſe of that general ſuppoſition. And if we apply to it the hypotheſis, that a Hebrew or Chaldee document was the baſis of our three firſt Goſpels, we ſhall be equally well able to judge of the validity or invalidity of each particular form, in which this general ſuppoſition may be repreſented. We ſhall be able to determine, whether it is poſſible that our three firſt Goſpels contain three tranſlations from a Hebrew document made independently of each other: and, if it ſhall be found that they do not, we ſhall be able further to determine even the particular connexion, which ſubſiſted between them. We ſhall be able to decide on the queſtions, whether the Evangeliſts themſelves uſed copies of the ſuppoſed Hebrew document, or whether they had only Greek tranſlations of it; whether one of them uſed the original, and the other two a tranſlation, or whether one only uſed a tranſlation, and the other two the original, with

with many others of the ſame kind[l]. For the phæno-mena in the verbal harmony of the Evangeliſts, as will appear hereafter, afford ſo ſevere a teſt, that no other aſſignable cauſe, than that by which the effects were really produced, can be expected to account for them. And if it ſhall appear on actual trial, that only one among the numerous forms of the general hypotheſis anſwers our purpoſe, we may be certain that none of the others can be true. But whether that, which does explain the phænomena in the verbal agreement and diſagreement[m] of the Evangeliſts, is itſelf the true one, depends again on the queſtion, whether it accounts for the contents and arrangement of the Goſpels.

In the following Table of parallel and coincident paſſages, the ſtatements will be made according to the ſections adopted by Eichhorn[n]. It will conſiſt of four diviſions: in the firſt of which will be contained the ſections which are common to all three Evangeliſts, in the ſecond the ſections which are common only to St. Matthew and St. Mark, in the third the ſections common only to St. Mark and St. Luke, and in the fourth diviſion will be contained the ſections, which are common only to St. Matthew and St. Luke. But as the deſign of the following Table is to repreſent at one view the parallel paſſages, which have a verbal agreement, all thoſe ſections will of courſe be omitted, which furniſh no examples of verbal agreement, and in the ſections, which furniſh ſuch examples, thoſe examples

[l] Even Eichhorn, who has diſplayed ſo much critical ability and penetration in his Analyſis of our three firſt Goſpels, leaves theſe queſtions undecided for want of ſufficient data. The only determinate poſition which he aſſumes is, that the three tranſlations were made independently of each other. See page 784.

[m] By 'verbal diſagreement', I underſtand the uſe of different words in relating the ſame things.

[n] Several ſections, however will be added to the catalogue of thoſe, which are common only to St. Matthew and St. Luke.

examples only will be quoted. Conſequently, in all thoſe ſections which are wholly omitted, and alſo in the omitted parts of the noticed ſections, the matter which is common either to all three Evangeliſts, or to any two of them may be conſidered as delivered in different words °.

° Unleſs I have overlooked ſome examples of parallel paſſages delivered in the ſame words, which however I have endeavoured to avoid, as much as poſſible, having carefully compared our three firſt Goſpels ſeveral times.

TABLE

Of Parallel and Coincident Paſſages in the Goſpels of St. Matthew, St. Mark, and St. Luke.

FIRST DIVISION.

EXAMPLES IN THE XLII. SECTIONS COMMON TO ALL THREE.

SECT. I.

John the Baptiſt.

Matth. iii. 1—12.	Mark i. 2—8.
3. Φωνη βοωντος εν τη ερημω· ετοιμασατε την οδον κυριου, ευθειας ποιειτε τας τριβους αυτου.	3. Φωνη βοωντος εν τη ερημω· ετοιμασατε την οδον κυριου, ευθειας ποιειτε τας τριβους αυτου.
6. Και εβαπτιζοντο εν τω Ιορδανη υπ' αυτου εξομολογουμενοι τας αμαρτιας αυτων.	5. Και εβαπτιζοντο παντες εν τω Ιορδανη [b] ποταμω υπ' αυτου εξομολογουμενοι τας αμαρτιας αυτων.
7. Γεννηματα εχιδνων τις υπεδειξεν υμιν φυγειν απο της μελλουσης οργης;	This part of the addreſs of John the Baptiſt to the Phariſees and Sadducees is not in St. Mark's Goſpel.
8, 9. Ποιησατε ουν καρπους [c] αξιους της μετανοιας· και μη δοξητε λεγειν εν εαυτοις, πα-	

TABLE

Of Parallel and Coincident Paſſages in the Goſpels of St. Matthew, St. Mark, and St. Luke.

FIRST DIVISION.

EXAMPLES IN THE XLII. SECTIONS COMMON TO ALL THREE.

SECT. I.

John the Baptiſt.

Luke iii. 1—18.

4. Φωνη βοωντος εν τη ερημῳ· ετοιμασατε την ὁδον κυριε, ευθειας ποιειτε τας τριβους αυτε [a].

5, 6. A continuation of the quotation from Iſaiah xl.

To this verſe there is nothing which correſponds in St. Luke's text.

7. Γενηματα εχιδνων τις ὑπεδειξεν ὑμιν φυγειν απο της μελλυσης οργης;

8. Ποιησατε ὁν καρπους αξιους της μετανοιας· και μη αρξησθε λεγειν εν ἑαυτοις, πα-

REMARKS.

[a] In this quotation from Iſai. xl. 3. all three differ from the LXX. and likewiſe from the Hebrew, and all three agree in the ſame deviation. Inſtead of τας τριβους αυτε, the LXX. has τας τριβους τε Θεε ἡμων, and the Hebrew מסלה לאלהינו. However it may be ſaid that in the original Hebrew document, which formed the baſis of the three firſt Goſpels, מסלתו was uſed, and that hence aroſe their agreement with each other, in their deviation from the LXX. St. Luke has continued the quotation from Iſaiah xl. and quoted not only ver. 3. but alſo ver. 4, 5. agreeing throughout preciſely with the LXX. according to the Alexandrine MS. with the exception of the words juſt noted, in which he agrees with St. Matthew and St. Mark. Nor has the text of the Vatican MS. any other difference, beſide παιδια, inſtead of ὁδους λειας.

[b] Grieſbach's text is Και εβαπτιζοντο εν τῳ Ιορδανῃ.

[c] Grieſbach's text is καρπον αξιον,

Matth. iii. 1—12.

τερα εχομεν τον Αβρααμ· λεγω γαρ υμιν, οτι δυναται ὁ Θεος εκ των λιθων τουτων εγειραι τεκνα τω Αβρααμ.

10. Ηδη δε και ἡ αξινη προς την ριζαν των δενδρων κειται· παν ουν δενδρον μη ποιουν καρπον καλον εκκοπτεται και εις πυρ βαλλεται.

11. Εγω μεν βαπτιζω υμας εν ὑδατι εις μετανοιαν· ὁ δε οπισω μου ερχομενος ισχυροτερος μου εστιν, ου ουκ ειμι ικανος τα ὑποδηματα βασασαι· αυτος υμας βαπτισει εν πνευματι ἁγιῳ και πυρι.

12. Ου το πτυον εν τη χειρι αυτου, και διακαθαριει την αλωνα αυτου· και συναξει τον σιτον αυτου εις την αποθηκην, το δε αχυρον κατακαυσει πυρι ασβεστῳ.

Mark i. 2—8.

This part of the addreſs of John the Baptiſt to the Phariſees and Sadducees is not in St. Mark's Goſpel.

7. ερχεται ὁ ισχυροτερος μου οπισω μου, ου ουκ ειμι ικανος κυψας λυσαι τον ἱμαντα των ὑποδηματων αυτου.

To this verſe there is nothing which correſponds in St. Mark's Goſpel.

Luke iii. 1—18.

τερα ἐχομεν τον Αβρααμ· λεγω γαρ ὑμιν, ὁτι δυναται ὁ Θεος εκ των λιθων τουτων ἐγειραι τεκνα τω Αβρααμ.

9. Ηδη δε και ἡ αξινη προς την ριζαν των δενδρων κειται· παν ουν δενδρον μη ποιουν καρπον καλον ἐκκοπτεται και εις πυρ βαλλεται.

10—15: An inſertion made by St. Luke alone.

16. Εγω μεν ὑδατι βαπτιζω ὑμας· ἐρχεται δε ὁ ισχυροτερος μου, ου ουκ ειμι ἱκανος λυσαι τον ἱμαντα των ὑποδηματων αυτου· αυτος ὑμας βαπτισει ἐν πνευματι ἁγιῳ και πυρι.

17. Ου το πτυον ἐν τη χειρι αυτου, και διακαθαριει την ἁλωνα αυτου· και συναξει τον σιτον εις την αποθηκην αυτου[d], το δε αχυρον κατακαυσει πυρι ασβεστῳ.

REMARKS.

[d] Grieſbach has rejected αυτου. N. B. For the ſake of abbreviation Grieſbach's text will, in the following remarks, be denoted by *G.*

[e] Here αυτου is not contained in D. 13. 19. Copt. Cant.

SECT. III.

Temptation of Chriſt.

Matth. iv. 4—11.

4. Γεγραπται, ουκ επ' αρτῳ μονῳ ζησεται ὁ ανθρωπος αλλ' επι παντι ρηματι εκπορευομενῳ δια στοματος Θεου.

5, 6. Τοτε παραλαμβανει αυτον ὁ διαβολος εις την αγιαν πολιν· και ιστησιν αυτον επι το πτερυγιον του ιερου[a]. Και λεγει αυτῳ ει υιος ει του Θεου, βαλε σεαυτον κατω· γεγραπται γαρ, ὁτι τοις αγγελοις αυτου ενετειλατο περι σου· και επι χειρων αρουσι σε, μηποτε προσκοψῃς προς λιθον τον ποδα σου.

10. Τοτε λεγει αυτῳ ὁ Ιησους ὑπαγε [d] Σατανε γεγραπται γαρ κυριον τον Θεον σου προσκυνησεις, και αυτῳ μονῳ λατρευσεις[e].

Mark i. 12, 13.

To that, which is quoted in this ſection from St. Matthew and St. Luke, there is nothing, which correſponds in St. Mark[b].

SECT. III.

Temptation of Chriſt.

Luke iv. 1—13.

4. Γεγραπται, ὁτι ȣκ επ' αρτῳ μονῳ ζησεται ὁ ανθρωπος αλλ' επι παντι ρηματι.

Θεȣ

9, 10, 11. Και ηγαγεν αυτον εις Ιερȣσαλημ, και εστησεν αυτον επι το πτερυγιον τȣ ἱερȣ· και ειπεν αυτῳ, ει ὁ [b] υιος ει τȣ Θεȣ, βαλε σεαυτον εντευθεν κατω· γεγραπται γαρ ὁτι τοις αγγελοις αυτȣ εντελειται περι σȣ τȣ διαφυλαξαι σε· και ὁτι [c] επι χειρων αρȣσι σε μηποτε προσκοψῃς προς λιθον τον ποδα σȣ.

8. Και αποκριθεις αυτῳ ειπεν ὁ Ιησȣς, ὑπαγε οπισω μȣ Σατανα [e]. γεγραπται γαρ [f] προσκυνησεις κυριον τον Θεον σȣ· και αυτῳ μονῳ λατρευσεις,

REMARKS.

[a] The expreſſion πτερυγιον τȣ ἱερȣ deſerves particularly to be noted. Πτερυγιον occurs in no other place, either in St. Matthew's or St. Luke's Goſpel, nor indeed in any other paſſage throughout the whole N. T. It ſometimes occurs in the LXX. but is never applied to a building: nor is it ever applied in this manner in any claſſic author. Is it credible then, that two independent tranſlators ſhould agree in tranſlating the ſame Hebrew expreſſion, in the ſame place, by the ſame Greek expreſſion, πτερυγιον τȣ ἱερȣ, when that Greek expreſſion is ſo very unuſual, that it has hitherto been diſcovered in no other author, either ſacred or profane, and they themſelves have never uſed it on any other occaſion?

[b] — ὁ G.

[c] — ὁτι. G.

[d] + οπισω μȣ. G.

[e] — ὑπαγ οπισω μȣ Σατανα. G.

[f] — γαρ. G.

[g] The words of the LXX. Deut. vi. 13. are Κυριον τον Θεον σȣ φοβηθηση, και αυτῳ μονῳ λατρευσεις. Alſo, Deut. x. 20. Κυριον τον Θεον σȣ φοβηθηση, και αυτῳ λατρευσεις. Both St. Matthew and St. Luke have προσκυνησεις inſtead of φοβηθηση: and thus not only differ from the LXX. but agree with each other in this difference. The other quotations in this ſection are of leſs conſequence, becauſe they agree with the LXX.

[h] It may be here obſerved once for all, that where a vacant ſpace is left in any of the columns, and no particular mention is made, that the Goſpel, which belongs to that column, has leſs there, than the other two, it may be inferred that the ſame thing is related, but in different words, and that on this account only no quotation is made.

SECT. VI.

Cure of a Leper.

Matth. viii. 2—4.

2. Κυριε, εαν θελης δυνασαι με καθαρισαι.

3. Και εκτεινας την χειρα ηψατο αυτε ὁ Ιησες, λεγων θελω καθαρισθητι. και ευθεως εκαθαρισθη αυτε ἡ λεπρα.

4. Και λεγει αυτῳ ὁ Ιησες, ὁρα μηδενι ειπης· αλλ' ὑπαγε σεαυτον δειξον τῳ ἱερει, και προσενεγκε το δωρον, ὁ προσεταξε Μωσης εις μαρτυριον αυτοις.

Mark i. 40—45.

40. Εαν θελης δυνασαι με καθαρισαι.

41. Ὁ δε Ιησες σπλαγχνισθεις εκτεινας την χειρα ηψατο αυτε, και λεγει αυτῳ, θελω καθαρισθητι.

42. Και ειποντος αυτε, ευθεως απηλθεν απ' αυτε ἡ λεπρα, και εκαθαρισθη.

43. An addition in St. Mark, not contained either in St Matthew or in St. Luke.

44. Και λεγει αυτῳ ὁρα μηδενι μηδεν ειπης, αλλ' ὑπαγε σεαυτον δειξον τῳ ἱερει, και προσενεγκε περι τε καθαρισμε σε ἁ προσεταξε Μωσης εις μαρτυριον αυτοις.

45. Here is an addition in St. Mark and St. Luke not contained in St. Matthew: but in this addition the words used by St Mark are very different from those of St Luke, ch. v. 15, 16.

SECT. VI.

Cure of a leper.

Luke v. 12—16.

12. Κυριε, εαν θελης δυνασαι με καθαρισαι.

13. Και εκτεινας την χειρα ηψατο αυτου, ειπων, θελω καθαρισθητι ●
και ευθεως η λεπρα απηλθεν απ' αυτου.

14.
αλλα απελθων δειξον σεαυτον τω ἱερει, και προσενεγκε περι τε καθαρισμε σε καθως προσεταξε Μωσης εις μαρτυριον αυτοις.

15, 16.

REMARKS.

[a] Ειπων αυτω is not in B.D.L. 69. 102. Syr. Ar. p. Perſ. p. Copt. cant. veron. vere. colb. corb. 2. germ. 1.

[b] In this verſe St. Mark's text contains partly that of St. Luke, partly that of St. Matthew.

[c] — μηδεν. A.D.L. 33. 69. 124. Ev. 19. al. 4. MS. c. x. χ. Syr. Arm. Vulg. It. Vict. Theophyl.

[d] Here St. Mark's text contains partly St. Matthew's and partly St. Luke's. He agrees with St. Luke in περι τε καθαρισμε σου: in the reſt of the verſe he agrees with St. Matthew. Whether examples of this kind prove that, St. Mark copied partly from St. Matthew and partly from St. Luke, or whether they may be explained even on the hypotheſis that none of the three Evangeliſts ſaw each other's writings, is a queſtion to be conſidered hereafter.

SECT. VII.

Cure of a perſon afflicted with the palſy.

Matth. ix. 1—8.

2. Και ιδων ὁ Ιησους την πιστιν αὐτων, ειπε τῳ παραλυτικῳ, θαρσει τεκνον, αφεωνται σοι αἱ ἁμαρτιαι σου;

4, 5.

Τι γαρ ἐστιν ευκοπωτερον, ειπειν αφεωνται σοι [c] αἱ ἁμαρτιαι, ἡ ειπειν, ἐγειραι,

και περιπατει;

6. Ἱνα δε ειδητε ὁτι ἐξουσιαν ἐχει ὁ υἱος του ανθρωπου επι της γης αφιεναι ἁμαρτιας, κ.τ.λ.

Mark ii. 1—12.

5. Ιδων δε ὁ Ιησους την πιστιν αὐτων, λεγει τῳ παραλυτικῳ, τεκνον, ἀφεωνται σοι αἱ ἁμαρτιαι σου [a];

8, 9. Τι ταυτα διαλογιζεσθε εν ταις καρδιαις ὑμων; τι ἐστιν ευκοπωτερον, ειπειν τῳ παραλυτικῳ αφεωνται σοι [c] αἱ ἁμαρτιαι, ἡ ειπειν, ἐγειραι [d] και [e] αρον σου τον κραββατον, και περιπατει;

10. Ἱνα δε ειδητε ὁτι ἐξουσιαν ἐχει ὁ υἱος του ανθρωπου ἀφιεναι επι της γης [g] ἁμαρτιας, κ.τ.λ.

SECT. VIII.

Call of St. Matthew to the apoſtleſhip.

Matth. ix. 9—17.

10. Και εγενετο, αὐτου ανακειμενου εν τῃ οικιᾳ, και ἰδου πολλοι τελωναι και ἁμαρτωλοι ελθοντες συνανεκειντο τῳ Ιησου και τοις μαθηταις αὐτου.

Mark ii. 13—22.

15. Και εγενετο εν τῳ κατακεισθαι αὐτον εν τῃ οικιᾳ αὐτου, και πολλοι τελωναι και ἁμαρτωλοι συνανεκειντο τῳ Ιησου και τοις μαθηταις αὐτου· ησαν γαρ πολλοι, και ἠκολουθησαν αὐτῳ.

SECT. VII.

Cure of a perſon afflicted with the palſy.

Luke v. 17—26.

20. Και ιδων την πιστιν αυτων ειπεν αυτῳ[b], ανθρωπε, αφεωνται σοι αι αμαρτιαι σου;

22, 23. Τι διαλογιζεσθε εν ταις καρδιαις υμων; τι εστιν ευκοπωτερον, ειπειν, αφεωνται σοι αι αμαρτιαι σου, η ειπειν εγειραι[f]

και περιπατει;

24. Ινα δε ειδητε οτι εξουσιαν εχει ο υιος του ανθρωπου επι της γης αφιεναι αμαρτιας, κ.τ.λ.

REMARKS.

[a] Grieſbach's text is αφεωνται σου αι αμαρτιαι.

[b] Grieſbach has rejected αυτῳ.

[c] In Grieſbach's text is σου.

[d] Εγειρε. *G.*

[e] —και. *G.*

[f] Εγειρε. *G*

[g] Επι της γης αφιεναι. *G.*

SECT. VIII.

Call of St. Matthew to the apoſtleſhip.

Luke v. 27—39.

REMARKS

Matth. ix 9—17.

11. Και ιδοντες οι φαρισαιοι

ειπον τοις μαθηταις αυτου, διατι μετα των τελωνων και αμαρτωλων εσθιει ο διδασκαλος υμων;

12, 13. Ο δε Ιησους ακουσας, ειπεν αυτοις· ου χρειαν εχουσιν οι ισχυοντες ιατρου, αλλ' οι κακως εχοντες· πορευθεντες δε μαθετε, τι εστιν, ελεον θελω, και ου θυσιαν· ου γαρ ηλθον καλεσαι δικαιους, αλλ' αμαρτωλους εις μετανοιαν [b].

15. Ελευσονται δε ημεραι οταν απαρθη [c] απ' αυτων ο νυμφιος, και τοτε νηστευσουσιν.

16. Ουδεις δε επιβαλλει επιβλημα ρακους αγναφου επι ιματιω παλαιω· αιρει γαρ το πληρωμα αυτου απο του ιματιου, και χειρον σχισμα γινεται.

17.

και αμφορεις [e] συντηρουνται.

Mark ii. 13—22.

16. Και οι γραμματεις, και οι φαρισαιοι ιδοντες αυτον εσθιοντα μετα των τελωνων και αμαρτωλων, ελεγον τοις μαθηταις αυτου· τι ὁτι μετα των τελωνων και αμαρτωλων εσθιει και πινει [a];

17. Και ακουσας ο Ιησους λεγει αυτοις· ου χρειαν εχουσιν οι ισχυοντες ιατρου, αλλ' οι κακως εχοντες.

ουκ ηλθον καλεσαι δικαιους αλλ' αμαρτωλους εις μετανοιαν [b].

20. Ελευσονται δε ημεραι ὁταν απαρθη απ' αυτων ο νυμφιος, και τοτε νηστευσουσιν εν εκειναις ταις ημεραις [d].

21. Και [e] ουδεις επιβλημα ρακους αγναφου επιρραπτει επι ιματιω παλαιω· ει δε μη, αιρει το πληρωμα αυτου το καινον του παλαιου, και χειρον σχισμα γινεται.

22. Και ουδεις βαλλει οινον νεον εις ασκους παλαιους· ει δε μη, ρησσει ο οινος ο νεος τους ασκους, και ο οινος εκχειται, και οι ασκοι απολυνται· αλλα οινον νεον εις ασκους καινους βλητεον [f].

Luke v. 27—39.

REMARKS.

[a] Ver. 15, 16. St. Mark's text is that of St. Matthew, with additions.

[b] Grieſbach has rejected ις μετανοιαν from the text both of St. Matthew and of St. Mark.

[c] All three Evangeliſts agree in this place in uſing the verb απαιρω, though they have never uſed it on any other occaſion. But, what is moſt remarkable, they all agree in uſing it in the paſſive voice, though απαιρῶ, in the active voice, ſignifies 'diſcedo.' Απαιρω occurs nearly 100 times in the LXX. but is never uſed there in the paſſive: nor have I ever ſeen an inſtance quoted from a claſſic author. Is it probable then that οταν απαρθη would have been uſed in all three texts, if they contained three independent tranſlations?

35. Ελευσονται δε ημεραι και οταν απαρθη απ' αυτων ο νυμφιος, τοτε νηστευσουσιν εν εκειναις ταις ημεραις.

[d] Εν εκεινη τη ημερᾳ. G.

[e] — Και. G.

37, 38. Και ουδεις βαλλει οινον νεον εις ασκους παλαιους· ει δε μηγε ρηξει ο νεος οινος τους ασκους, και αυτος εκχυθησεται, και οι ασκοι απολουνται· αλλα οινον νεον εις ασκους καινους βλητεον· και αμφοτεροι συντηρουνται.

[f] In this ſection St. Mark's text agrees partly with that of St. Matthew, partly with that of St. Luke.

[g] Αμφοτεροι. G.

SECT. IX.

Chriſt goes with his diſciples through the corn fields.

Matth. xii. 1—8.

3. Ουκ ανεγνωτε τι εποιησε Δαβιδ, ότε επεινασεν αυτος [a] και οι μετ' αυτυ;

4. Πως εισηλθεν εις τον οικον τυ Θευ,
και τους αρτους της προθεσεως εφαγεν, ους ουκ εξον ην αυτω φαγειν, ουδε τοις μετ' αυτυ, ει μη τοις ιερευσι μονοις;

Mark ii. 23—28.

25. Ουδεποτε ανεγνωτε τι εποιησε Δαβιδ, ότε χρειαν εσχε, και επεινασεν αυτος και οι μετ' αυτυ;

26. Πως εισηλθεν εις τον οικον τυ Θευ, επι Αβιαθαρ τυ αρχιερεως, και τους αρτους της προθεσεως εφαγεν ους ουκ εξεστι φαγειν [b],
ει μη τοις ιερευσι;

27, 28. Και ελεγεν αυτοις,

Here follows a paſſage not contained either in St. Matthew or in St. Luke.

ωστε κυριος εστιν ο υιος τυ ανθρωπυ και τυ σαββατυ [c].

SECT. IX.

Christ goes with his disciples through the corn fields.

Luke vi. 1—5.	REMARKS.
	[a] — αυτος. G.
5. Και ελεγεν αυτοις,	[b] Hitherto St. Mark's text is that of St. Matthew with additions: but in this place it has not ωδε τοις μετ' αυτου. However at the end of this verse St. Mark has added και ελεγεν και τοις συν αυτω ουσι.
ὅτι κυριος εστιν ὁ υἱος του ανθρωπου και του σαββατου.	[c] In this section again St. Mark's text agrees partly with that of St. Matthew, partly with that of St. Luke.

SECT. X.

Cure of a withered hand.

Matth. xii. 9—15.

11. Similar question: but very different words.

13. Τοτε λεγει τω ανθρωπω, εκτεινον την χειρα σου· και εξετεινε· και απεκατεσταθη υγιης ως η αλλη.

Mark iii. 1—6.

4. Εξεστι τοις σαββασιν αγαθοποιησαι, η κακοποιησαι; ψυχην σωσαι, η αποκτειναι;

5. Και περιβλεψαμενος αυτους μετ' οργης, συλλυπουμενος επι τη πωρωσει της καρδιας αυτων, λεγει τω ανθρωπω, εκτεινον την χειρα σου· και εξετεινε· και αποκατεσταθη η χειρ αυτου υγιης ως η αλλη[b].

SECT. X.

Cure of a withered hand.

Luke vi. 6—11.

9. Εξεστι τοις σαββασιν αγαθοποιησαι, η κακοποιησαι; ψυχην σωσαι, η απολεσαι [a]; 10. Και περιβλεψαμενος παντας αυτους, ειπε τω ανθρωπω, εκτεινον την χειρα σου· ὁ δε εποιησεν ουτω· και αποκατεσταθη ἡ χειρ αυτου ὑγιης [c] ὡς ἡ αλλη.

REMARKS.

[a] αποκτειναι. *G.*

[b] —ὑγιης ὡς ἡ αλλη. *G.*

[c] —ὑγιης. *G.*

SECT. XIV.

Parable of the ſower

Matth. xiii. 1—20. Mark iv. 1—20. Luke viii. 4—15.

Matth. xiii.

3. Ιδε, εξηλθεν ὁ σπειρων, τυ σπειρειν.

4. Και εν τῳ σπειρειν αυτον, ἁ μεν επεσε παρα την ὁδον και ηλθε τα πετεινα, και κατεφαγεν αυτα.

5. Αλλα δε επεσεν επι τα πετρωδη, ὁπυ ουκ ειχε γην πολλην· και ευθεως εξανετειλε, δια το μη εχειν βαθος γης.

6. Ἡλιυ δε ανατειλαντος, εκαυματισθη, και δια το μη ιχειν ριζαν, εξηρανθη [c].

7. Αλλα δε επεσεν επι τας ακανθας· και ανεβησαν αἱ ακανθαι, και ανεπνιξαν αυτα.

8, 9. Αλλα δε επεσεν ἐπι την γην την καλην· και εδιδυ καρπον·

ὁ μεν ἑκατον, ὁ δε ἑξηκοντα, ὁ δε τριακοντα.

ὁ εχων ὠτα ακυειν ακυετω [g].

Mark iv.

3. Ιδε, εξηλθεν ὁ σπειρων, τυ σπειραι·

4. Και εγενετο εν τῳ σπειρειν, ὁ μεν επεσε παρα την ὁδον· και ηλθε τα πετεινα τυ ὀρανυ [a] και κατεφαγεν αυτο [b].

5. Αλλο δε επεσεν επι το πετρωδες, ὁπυ ουκ ειχε γην πολλην· και ευθεως εξανετειλε δια το μη εχειν βαθος γης.

6. Ἡλιυ δε ανατειλαντος εκαυματισθη, και δια το μη εχειν ριζαν, εξηρανθη.

7. Και αλλο επεσεν εις τας ακανθας· και ανεβησαν αἱ ακανθαι, και συνεπνιξαν αυτο, και καρπον ουκ εδωκε [d].

8, 9. Και αλλο επεσεν εις την γην την καλην· και εδιδυ καρπον
αναβαινοντα και αυξανομενα· και εφερεν [e]
εν τριακοντα, και εν ἑξηκοντα και εν ἑκατον.
και ελεγεν αυτοις [f],
ὁ εχων ὠτα ακυειν ακυετω.

SECT. XIV.

Parable of the ſower.

REMARKS.

* This ſection, according to Eichhorn's ſtatement, includes Matth. xiii. 1—34. Mark iv. 1—34. Luke viii. 4—18. But I have ſhortened theſe portions, becauſe the parable of the ſower, including even the explanation of it, extends no further, than Matth. xiii. 23. Mark iv. 20. Luke viii. 15. The remaining part of theſe portions relates to different ſubjects, which are moreover not common to all three Evangeliſts, for Mark iv. 21—25. Luke viii. 16—18. is peculiar to St. Mark and St. Luke. Mark iv. 26—32. Matth. xiii. 24—32. contains parables, which are not in St. Luke.

a —*Τω ηϱατο.* G. and no doubt can be made that this addition was not originally contained in St. Mark's text.

b St. Mark uſes, throughout, the ſingular number ὁ, *αὐλὸ*, &c. inſtead of ἁ, *αὐλὰ*, &c. as St. Luke has done, who has likewiſe the ſingular number. But in other reſpects the words of St. Luke are for the moſt part different from thoſe of St. Matthew and St. Mark.

c To this verſe there is nothing which correſponds in St. Luke's text.

d Καὶ καϱπὸν ϰ᾽ ἔδωκε is an addition made by St. Mark to St. Matthew's text.

e Another addition made by St. Mark.

f A third addition made by St. Mark. *Αὐλοις* however is rejected by Grieſbach.

g The cloſe agreement between St. Matthew and St. Mark throughout this whole relation, not only in the choice of the words, but likewiſe in their poſition (with the exception of the numbers 100, 60, 30, ver. 8. which St. Mark has in an aſcending, St. Matthew in a deſcending ſeries) is the more remarkable, becauſe the words uſed by St. Luke, if we except a part of the firſt verſe, and ὃ ἔχων *ὠλα ἀκουειν ἀκουέτω* at the cloſe of the relation, are very different. St. Matthew's Greek text therefore and that of St. Luke may be two independent tranſlations of the ſame Hebrew or Chaldee text: but this cannot be the caſe with that of St. Mark.

In the remaining part of this section, which contains the explanation of the parable, St. Matthew and St. Mark have the same words in only one or two detached places: and what is remarkable, though St. Mark had used ι, αὐλο, &c. where St. Matthew had ἀ, αὐλα, &c. he now uses the plural, and St. Matthew the singular number, as

Matth. xiii.	Mark iv.
22. Και ἡ μεριμνα τȣ αἰωνος τȣτȣ, και ἡ απαλη τȣ πλȣτȣ συμπνιγει τον λογον και ακαρπος γινεται.	19. Και αἱ μεριμναι τȣ αἰωνος τȣτȣ[b] και ἡ απαλη τȣ πλȣτȣ | an addition in St. Mark. | συμπνιγȣσι τον λογον και ακαρπος γινεται.

SECT. XX.

Five thousand fed with five loaves and two fishes.

Matth. xiv. 13—21.	Mark vi. 30—44.
19. Και λαβων τȣς πεντε αρτȣς, και τȣς δυο ιχθυας, αναβλεψας εις τον ȣρανον εὐλογησε· και κλασας, κ. τ. λ.	41. Και λαβων τȣς πεντε αρτȣς, και τȣς δυο ιχθυας, αναβλεψας εις τον ȣρανον, εὐλογησε· και κατεκλασε[a] τȣς αρτȣς, και εδιδȣ τοις μαθηταις αὐτȣ ἱνα παραθωσιν αὐτοις· και τȣς δυο ιχθυας εμεριτε πασιν.
20. Και εφαγον παντες, και εχορτασθησαν· και ἠραν το περισσευον των κλασματων δωδεκα κοφινȣς πληρεις.	42, 43. Και εφαγον παντες, και εχορτασθησαν. και ἠραν κλασματων δωδεκα κοφινȣς πληρεις[b].

REMARK.

—Τυτυ. *G.*

SECT. XX.

Five thouſand fed with five loaves and two fiſhes.

Luke ix. 10—17.

16. Λαβων δε τυς πεντε αρτυς, και τυς δυο ιχθυας, αναβλεψας εις τον ουρανον, ευλογησεν αυτυς· και κατεκλασε, και εδιδε τοις μαθηταις παραθειναι τῳ οχλῳ.

17. Και εφαγον και εχορτασθησαν παντες.

REMARKS.

[a] Κατακλαω, uſed here both by St. Mark and St. Luke, occurs no where elſe in the whole N. T. though the ſimple verb κλαω frequently occurs in the N. T. and is particularly uſed with αρτος. St. Matthew [b] has κλαω in this very inſtance.

[b] In this ſection St. Mark's text agrees partly with that of St. Matthew, partly with that of St. Luke.

SECT. XXI.

The Disciples of Jesus acknowledge that he is the Messiah.

Matth. xvi. 13—28.

13. Τινα με λεγουσιν οἱ ανθρωποι ειναι, τον υἱον τȣ ανθρωπȣ;

14. Οἱ δε ειπον· οἱ μεν, Ιωαννην τον βαπτιςην· αλλοι δε Ἠλιαν, ἑτεροι δε Ἱερεμιαν, η ἑνα των προφητων.

15, 16. Λεγει αυτοις· ὑμεις δε τινα με λεγετε ειναι; αποκριθεις δε Σιμων Πετρος ειπε, συ ει ὁ Χριςος, ὁ ὑιος τȣ Θεȣ τȣ ζωντος.

21. Δει αυτον απελθειν εις Ἱεροσολυμα· και πολλα παθειν απο των πρεσβυτερων, και αρχιερεων, και γραμματεων, και αποκτανθηναι, και τη τριτη ἡμερᾳ εγερθηναι.

22. Και προσλαβομενος αυτον ὁ Πετρος, ηρξατο επιτιμαν αυτῳ·

23. Ὁ δε στραφεις, ειπε τῳ Πετρῳ· ὑπαγε οπισω μȣ, Σατανα· σκανδαλον μȣ ει· ὁτι ȣ φρονεις τα τȣ Θεȣ, αλλα τα των ανθρωπων.

Mark viii. 27—ix. 1.

Τινα με λεγουσιν οἱ ανθρωποι ειναι;

28. Οἱ δε απεκριθησαν· Ἰωαννην τον βαπτιςην· και αλλοι Ἠλιαν, αλλοι δε ἑνα των προφητων.

29. Και αυτος λεγει αυτοις· ὑμεις δε τινα με λεγετε ειναι; αποκριθεις δε ὁ Πετρος, λεγει αυτῳ, συ ει ὁ Χριςος.

31. Δει τον υἱον τȣ ανθρωπȣ πολλα παθειν, και αποδοκιμασθηναι απο των πρεσβυτερων, και αρχιερεων, και γραμματεων, και αποκτανθηναι και μετα τρεις ἡμερας αναςηναι [g].

32. Και προσλαβομενος αυτον ὁ Πετρος ηρξατο επιτιμαν αυτῳ.

33. Ὁ δε επιστραφεις, και ἰδων τȣς μαθητας αὐτȣ, επετιμησε τῳ Πετρῳ, λεγων· ὑπαγε ὀπισω μȣ, Σατανα· ὁτι ȣ φρονεις τα τȣ Θεȣ, αλλα τα των ανθρωπων.

SECT. XXI.

The Diſciples of Jeſus acknowledge that he is the Meſſiah.

Luke ix. 18—27.

REMARKS.

27. Δει τον υἱον τȣ ανθρωπȣ πολλα παθειν, και αποδοκιμασθηναι απο των πρεσβυτερων, και αρχιερεων, και γραμματεων, και αποκτανθηναι, και τη τριτη ἡμερᾳ εγερθηναι.

To theſe two verſes there is nothing which correſponds in St. Luke's text.

* In the laſt clauſe of this verſe, St. Matthew and St. Luke exactly agree, but St. Mark differs.

Matth. xvi. 13—28.

24. Ει τις θελει οπισω μου ελθειν, απαρνησαϋθω ἑαυτον, και αραΐω τον ϛαυρον αὐτȣ, και ακολȣθειτω μοι.

25. Ὁς γαρ αν θελῃ την ψυχην αὐτȣ σωσαι, απολεσει αυτην· ὁς δ'αν απολεσῃ την ψυχην αὐτȣ ἑνεκεν εμȣ,

εὑρησει αὐτην.

26. Τι γαρ ωφελειται ανθρωπος, εαν τον κοσμον ὁλον κερδησῃ, την δε ψυχην αὐτȣ ζημιωθῃ[i]; ἡ τι δωσει ανθρωπος ανταλλαγμα της ψυχης αὐτȣ:

Here St. Matthew has similar matter, but in very different words.

Mark viii. 27—ix. 1.

34. Ὁςις θελει οπισω μου ελθειν[b], απαρνησασθω ἑαυτον, και αραΐω τον ϛαυρον αὐτȣ, και ακολȣθειτω μοι.

35. Ὁς γαρ αν θελῃ την ψυχην αὐτȣ σωσαι, απολεσει αυτην· ὁς δ'αν απολεσῃ την ψυχην αὐτȣ[f] ἑνεκεν εμȣ, και τȣ ευαγγελιȣ, ȣτος[g] σωσει αὐτην.

36. Τι γαρ ωφελησει ανθρωπον[h] εαν κερδησῃ τον κοσμον ὁλον και ζημιωθῃ[i] την ψυχην αὐτȣ.

37. Η τι δωσει ανθρωπος ανταλλαγμα της ψυχης αὐτȣ;

38. Ὁς γαρ αν επαισχυνθῃ με, και τȣς εμȣς λογȣς εν τῃ γενεᾳ ταυτῃ τῃ μοιχαλιδι και ἁμαρτωλῳ, και ὁ υιος τȣ ανθρωπȣ επαισχυνθησεται αὐτον, ὁταν ελθῃ εν τῃ δοξῃ τȣ πατρος αὐτȣ. μετα των αγγελων των ἁγιων.

Luke ix. 18—27.

23. Ει τις θελει οπισω μου ελθειν [c], απαρνησασθω [d] εαυτον, και αρατω τον σταυρον αυτου καθ' ἡμεραν [e] και ακολουθειτω μοι.

24. Ος γαρ αν θελῃ την ψυχην αὐτου σωσαι, απολεσει αυτην· ος δ' αν απολεσῃ την ψυχην αὐτου ενεκεν εμου, ουτος σωσει αυτην.

25. Τι γαρ ωφελειται ανθρωπος, κ.τ.λ.

26. Ος γαρ αν επαισχυνθῃ με, και τους εμους λογους, τουτον ὁ υιος του ανθρωπου επαισχυνθησεται, ὁταν ελθῃ εν τῃ δοξῃ αὐτου, και του πατρος, και των ἁγιων αγγελων.

REMARKS.

[b] Ακολουθειν. *G.*

[c] Ερχεσθαι. *G.* But, whatever is the verb, which St. Mark and St. Luke used, they agree with St. Matthew in the Hebrew construction οπισω μου, which is the more remarkable, as at other times all three Evangelists have much more frequently used the common Greek construction ακολουθειν τινι, with a dative, and without οπισω.

[d] Αρνησασθω. *G.*

[e] — Καθ' ἡμεραν. In the three first of these alterations we perceive the attempts of transcribers to augment the verbal harmony of the Evangelists by altering the one from the other. On the other hand, the insertion of καθ' ἡμεραν, which is undoubtedly spurious, produces the contrary effect, as it is contained neither in St. Matthew's nor in St. Mark's text.

[f] Την ἑαυτου ψυχην. *G.*

[g] — ἑαυτου. *G.*

[h] Ανθρωπος. E. F. G. H. L. M. al. 18.

[i] It is remarkable, that St. Matthew and St. Mark here agree in using ζημιωθη την ψυχην, instead of απολεση την ψυχην, though on other occasions they have so frequently used απολλυμι, but never ζημιοω. And what renders it still more remarkable is, that in the verse immediately preceding, St. Matthew has used απολεσῃ την ψυχην, and *there* St. Mark also has απολεσῃ την ψυχην. This agreement in the variation of expression could not be the effect of mere accident. St. Luke also has used ζημιοω, ver. 25. but he has used at the same time απολλυμι, and written απολεσας η ζημιωθεις.

Matth. xvi. 13—28.

28. Αμην λεγω ὑμιν, εισι τινες των ὡδε ἑστηκοτων[k] οἱτινες ου μη γευσωνται θανατου, ἑως αν ἰδωσι, κ.τ.λ.

Mark viii. 27—ix. 1.

IX. 1. Αμην, λεγω ὑμιν, ὁτι εισι τινες των ὡδε ἑστηκοτων, οἱτινες ου μη γευσωνται θανατου, ἑως αν ἰδωσι την βασιλειαν του Θεου, εληλυθυιαν εν δυναμει[m].

Luke ix. 18—27.

27. Λεγω δε ὑμιν αληθως, εισι τινες των ωδε ἑστηκοτων [k] οἱ ου μη γευσωνται [l] θανατου, ἑως αν ἰδωσι την βασιλειαν του Θεου,

REMARKS.

[k] Ἑστωτων, G.

[l] Γευσωνται, G.

[m] Εληλυθυιαν εν δυναμει was added by St. Mark. In the former part of this verſe his text is the ſame as St. Matthew's: but in ἑως αν ἰδωσι την βασιλειαν του Θεου, he agrees with St. Luke, and differs from St. Matthew, who has ἑως αν ἰδωσι τον υἱον του ανθρωπου ἐρχομενον εν τη βασιλεια αὐτου. Nor is this the only part of the ſection, in which St. Mark's text agrees partly with that of St. Matthew, partly with that of St. Luke.

Laſtly, the expreſſion γευσεσθαι θανατου, in which all three agree in this place, though none of them has uſed it on any other occaſion, is worthy of notice. However this phraſe alone affords no proof, either that they copied here from each other, or that they drew from a common Greek ſource. For three independent tranſlators of a Chaldee document, in which טעם מיתה, guſtavit mortem, (an expreſſion which occurs in the Chaldee Paraphraſe, Pſalm xxiv. 1.) was uſed, could not well render it in any other manner.

SECT. XXII.

Transfiguration of Chriſt on the mount.

Matth. xvii. 1—10.

1, 2. Και μεθ' ἡμερας ἑξ παραλαμβανει ὁ Ιησους τον Πέτρον, και Ιακωβον, και Ιωαννην τον αδελφον αὐτου, και αναφερει αὐτους εις ορος ὑψηλον κατ' ιδιαν. και μετεμορφωθη εμπροσθεν αὐτων.

4. Αποκριθεις δε ὁ Πέτρος ειπε τῳ Ιησου κυριε, καλον εστιν ἡμας ὡδε ειναι· ει θελεις ποιησωμεν ὡδε τρεις σκηνας, σοι μιαν και Μωσῆ μιαν, και μιαν Ἠλιᾳ.

5. Και ιδου φωνη εκ της νεφελης λεγουσα· ὁυτος εστιν ὁ ὑιος μου ὁ αγαπητος, εν ᾧ ευδοκησα· αὐτου ακουετε.

Mark ix. 2—9.

2. Και μεθ' ἡμερας ἑξ παραλαμβανει ὁ Ιησους τον Πέτρον, και τον Ιακωβον, και τον Ιωαννην, και αναφερει αὐτους εις ορος ὑψηλον κατ' ιδιαν μονους. και μετεμορφωθη εμπροσθεν αὐτων.

5. Και αποκριθεις ὁ Πέτρος λεγει τῳ Ιησου· ραββι, καλον εστιν ἡμας ὡδε ειναι· ποιησωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν, και Ἠλιᾳ μιαν.

7. Και ηλθε φωνη εκ της νεφελης λεγουσα· ὁυτος εστιν ὁ ὑιος μου ὁ αγαπητος· αὐτου ακουετε.

SECT. XXII.

Transfiguration of Chriſt on the mount.

Luke ix. 28—36.	REMARKS.
35. Και φωνη εγενετο εκ της νεφελης λεγουσα· ουτος εστιν ὁ υἱος μου ὁ αγαπητος· αυτου ακουετε.	[a] —Λεγουσα. G.

SECT. XXVI.

Chriſt bleſſes children, who are brought to him: and anſwers the queſtion, by what means ſalvation is to be obtained.

Matth. xix. 13—30.

To this verſe there is nothing, which correſponds in St. Matthew's text.

Mark x. 13—31.

14. Αφεῖε τα παιδια ερχεσθαι προς με, και μη κωλυεῖε αυῖα· των γαρ τοιεῖων εϛιν ἡ βασιλεια τȣ Θεȣ.

15. Αμην, λεγω ὑμιν, ὸς εαν μη δεξηῖαι την βασιλειαν τȣ Θεȣ ὡς παιδιον, ȣ μη εισελθῃ εις αυῖην.

16. An addition not contained in St. Luke's Goſpel.

17. Διδασκαλε αγαθε, τι ποιησω ἱνα ζωην αιωνιον κληρονομησω;

18. Ο δε Ιησȣς ειπεν αυῖω· τι με λεγεις αγαθον; ȣδεις αγαθος, ει μη εἱς, ὁ Θεος.

19. Τας ἐνῖολας οιδας· μη μοιχευσῃς· μη φονευσῃς· μη κλεψῃς· μη ψευδομαρῖυρησῃς· μη αποϛερησῃς· τιμα τον πατερα σȣ, και την μητερα.

SECT. XXVI.

Chriſt bleſſes children, who are brought to him: and anſwers the queſtion, by what means ſalvation is to be obtained.

Luke xviii. 15—30.

16. Αφεὶε τα παιδια ερχεσθαι προς με, και μη κωλυετε αυτα· των γαρ τοιετων εστιν ἡ βασιλεια τȣ Θεȣ.

17. Αμην, λεγω ὑμιν, ὸς εαν μη δεξηται την βασιλειαν τȣ Θεȣ ὡς παιδιον, ȣ μη εισελθη εις αυτην.

18. Διδασκαλε αγαθε, τι ποιησας ζωην αιωνιον κληρονομησω;

19. Ειπε δε αυτῳ ὁ Ιησȣς· τι με λεγεις αγαθον; ȣδεις αγαθος, ει μη εις, ὁ Θεος.

20. Τας ενϛολας οιδας· μη μοιχευσης· μη φονευσης· μη κλεψης· μη ψευδομαρτυρησης·

τιμα τον πατερα σȣ, και την μητερα σȣ[a].

REMARKS.

[a] In the LXX. theſe commandments are worded and arranged in the following manner:

Exod. xx. 12—17.

Τιμα τον πατερα σȣ, και την μητερα σȣ.
Ου μοιχευσεις.
Ου κλεψεις.
Ου φονευσεις.
Ου ψευδομαρτυρησεις.

In the Hebrew the commandment againſt theft is placed before that againſt adultery: in other reſpects the arrangement is the ſame as in the LXX. St. Mark and St. Luke therefore differ both from the Hebrew and the LXX. in their mode of arranging theſe commandments, and at the ſame time they agree with each other. It is true, that St. Mark has added μη αποστερησης, which St. Luke has not. St. Matthew's arrangement is ſomewhat different: for though he agrees with St. Mark and St. Luke in giving the command to honour one's parents the laſt place among theſe five commandments, he differs from them, and agrees with the Hebrew, in placing the commandment againſt theft before that againſt adultery. In the Epiſtle to the Romans, ch. xiii. 9. the ſame arrangement is obſerved as in the Goſpels of St. Mark and St. Luke: but then it is remarkable that theſe two Evangeliſts agree in uſing μη and the ſubjunctive, μη μοιχευσης, μη φονευσης, &c. whereas in the LXX. in St. Matthew's Goſpel, and the Epiſtle to the Romans, ȣ with the indicative is uſed.

Matth. xix. 13—30.	Mark x. 13—21.
	20. Ὁ δε αποκριθεις, ειπεν αυτῳ, διδασκαλε, ταυτα παντα εφυλαξαμην εκ νεοτητος μου.
	21. Ὁ δε Ιησους εμβλεψας αυτῳ ηγαπησεν αυτον, και ειπεν αυτῳ, εν σοι υστερει· υπαγε, οσα εχεις πωλησον, και δος τοις πτωχοις, και εξεις θησαυρον εν ουρανῳ· και δευρο ακολουθει μοι, αρας τον σταυρον [b].
22. Ακουσας δε ὁ νεανισκος τον λογον, απηλθε λυπουμενος· ην γαρ εχων κτηματα πολλα.	22. Ὁ δε στυγνασας επι τῳ λογῳ απηλθε λυπουμενος· ην γαρ εχων κτηματα πολλα.
	23. Και περιβλεψαμενος ὁ Ιησους, λεγει τοις μαθηταις αυτου· πως δυσκολως [c] οι τα χρηματα εχοντες εις την βασιλειαν του Θεου εισελευσονται;

Luke xviii. 15—30.	REMARKS.
21. Ὁ δε ειπε ταυτα παντα εφυλαξαμην εκ νεοτητος μου	[b] Αρας τον σταυρον, which is here added in St. Mark's text, is not found in the three perhaps moſt ancient MSS. now exiſting, viz. B. C. D.
22. Ακουσας δε ταυτα ὁ Ιησους, ειπεν αυτω, ετι εν σοι λειπει· παντα ὁσα εχεις πωλησον, και διαδος πτωχοις, και εξεις θησαυρον εν ουρανω· και δευρο ακολουθει μοι.	[c] The adverb δυσκολως uſed here both by St. Mark and St. Luke (and alſo by St. Matthew, ver. 23.) occurs no where elſe, either in the N. T. or in the LXX. or in the Greek Apocrypha. Nor is the adjective δυσκολος ever uſed in the N. T. except in the verſe, which immediately follows in St. Mark's Goſpel, where he has πως δυσκολοι, an expreſſion, which was undoubtedly occaſioned by the uſe of πως δυσκολως in the preſent inſtance. Is it probable then that two (in fact three, for the ſame word is here uſed alſo in St. Matthew's Goſpel), independent tranſlators ſhould agree in the ſame place, in rendering the ſame Hebrew or Chaldee word by the very ſame Greek word, when neither they themſelves, nor any other of the writers of the N. T. have ever uſed that Greek word on any other occaſion? Nor does either δυσκολος or δυσκολως occur any where in the verſions of Aquila, Symmachus or Theodotion. It is true that the adjective δυσκολος is once, but once only, uſed in the LXX. viz. Jer. xlix. 8. (xxix. 2. according to the Greek arrangement); but it is there uſed in a very different ſenſe, the neut. pl. δυσκολα being the tranſlation of אוּר 'calamitas,' whereas our Evangeliſts have uſed it as equivalent to χαλεπως. Further, though the claſſic writers ſometimes uſe δυσκολος, (though it properly ſignifies difficilis in ſumendo cibo, from δυς and κολον cibus) as ſynonymous to χαλεπος, as in the proverb δυσκολα τα καλα, yet the adverb difficulter is uſually expreſſed, not by δυσκολως, (which in the claſſic authors ſignifies 'moroſe') but either by χαλεπως or δυσχερως.
24. Ιδων δε αυτον ὁ Ιησους περιλυπον γενομενον, ειπε· πως δυσκολως οι τα χρηματα εχοντες εισελευσονται εις την βασιλειαν του Θεου.	

Matth. xix. 13—30.

25. Ακουσαντες δε οι μαθηται αυτου [f] εξεπλησσοντο σφοδρα λεγοντες· τις αρα δυναται σωθηναι;

26. Εμβλεψας δε ο Ιησους ειπεν αυτοις· παρα ανθρωποις τουτο αδυνατον εστι·

παρα δε Θεω παντα δυνατα εστι [g].

27. Τοτε αποκριθεις ο Πετρος ειπεν αυτω· ιδου ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι.

29. Πας ος [h] αφηκεν οικιας, η αδελφους, η αδελφας, η παιδια, η μητερα, η γυναικα, η τεκνα, η αγρους ενεκεν του ονοματος μου,

εκατονταπλασιονα ληψεται, κ. τ. λ.

30. Πολλοι δε εσονται πρωτοι, εσχατοι· και εσχατοι, πρωτοι.

Mark x. 13—31.

25. Ευκοπωτερον εστι καμηλον δια της τρυμαλιας της ραφιδος διελθειν [d], η πλουσιον εις την βασιλειαν του Θεου εισελθειν.

26. Οι δε περισσως εξεπλησσοντο λεγοντες προς εαυτους· και τις δυναται σωθηναι;

27. Εμβλεψας δε αυτοις ο Ιησους, λεγει· παρα ανθρωποις αδυνατον, αλλ' ου παρα τω Θεω· παντα γαρ δυνατα εστι παρα τω Θεω.

28. Και ηρξατο ο Πετρος λεγειν αυτω· ιδου ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι.

29. Αμην, λεγω υμιν, ουδεις εστιν ος αφηκεν οικιαν, η αδελφους, η αδελφας, η παιδια, η μητερα, η γυναικα, η τεκνα, η αγρους, ενεκεν εμου και [i] του ευαγγελιου,

30. Εαν μη λαβη εκατονταπλασιονα,

[k]

και εν τω αιωνι τω ερχομενω ζωην αιωνιον.

31. Πολλοι δε εσονται πρωτοι, εσχατοι· και οι [l] εσχατοι πρωτοι [m].

Luke xviii. 15—30.	REMARKS.
25. Ευκοπωτερον γαρ εστι καμηλον δια τρυμαλιας ραφιδος [c] εισελθειν, η πλουσιον εις την βασιλειαν του Θεου εισελθειν.	[d] Grieſbach prefers εισελθειν, but has not taken it into his text.
26.	[e] Grieſbach prefers βιλομης, but has not taken it into his text.
και τις δυναται σωθηναι;	[f] —Αυτω. *G.*
	[g] —ειτι. *G.*
29. Αμην, λεγω υμιν ὁτι ουδεις εστιν, ὁς αφηκεν οικιαν, κ. τ. λ.	[h] + τις. *G.*
	[i] + ενεκεν. *G.*
30. Ὁς ου μη απολαβη πολλαπλασιονα, εν τω καιρω τουτω,	[k] Here is an inſertion in St. Mark's text not contained either in St. Matthew's or in St. Luke's.
και εν τω αιωνι τω ερχομενω ζωην αιωνιον.	[l] — οι. *G.*
	[m] If we except thoſe paſſages of this ſection, which St. Mark himſelf has added, he agrees almoſt throughout, partly with St. Matthew, and partly with St. Luke, but chiefly with the latter.

SECT. XXVII.

Chriſt foretels his death.

Matth. xx. 17—19.

18, 19. Ἰδὲ ἀναβαινομεν εις Ἱεροσολυμα, και ὁ υἱος τυ ανθρωπυ παραδοθησεται τοις αρχιερευσι και γραμματευσι· και καταϰρινυσιν αυτον θανατῳ· και παραδωσυσιν αυτον τοις εθνεσι.

Mark x. 32—34.

33. Ἰδὲ ἀναβαινομεν εις Ἱεροσολυμα, και ὁ υἱος τυ ανθρωπυ παραδοθησεται τοις αρχιερευσι και τοις γραμματευσι· και καταϰρινυσιν αυτον θανατῳ· και παραδωσυσιν αυτον τοις εθνεσι.

SECT. XXVII.

Chriſt foretels his death.

Luke xviii. 32—34.

REMARKS.

SECT. XXX.

Expulsion of the buyers and sellers from the temple.

Matth. xxi. 12, 13.

12. Και εισηλθεν ὁ Ιησους εις το ἱερον τ̃ Θεȣ̃, και εξε-βαλε παντας τους πωλȣντας, και αγοραζοντας εν τῳ ἱερῳ, και τας τραπεζας των κολλυβιστων κατ̃εστρεψε, και τας καθεδρας των πωλȣντων τας περιστερας.

13. Και λεγει αυτοις· γεγραπται, ὁ οικ̃ος μȣ̃ οικ̃ος προσευχης κληθησεται· ὑμεις δε αυτον εποιησατε σπηλαιον ληστων.

Mark xi. 15—17.

15. Και εισελθων ὁ Ιησους [a] εις το ἱερον· ηρξατο εκβαλλειν τους πωλȣντας και αγοραζοντας εν τῳ ἱερῳ, και τας τραπεζας των κολλυβιστων,

και τας καθεδρας των πωλȣντων τας περιστερας κατ̃εστρεψε [b].

16. A passage added by St. Mark, and contained neither in St. Matthew's nor St. Luke's Gospel.

17. Και εδιδασκε λεγων αυτοις· ȣ̃ γεγραπται, ὁτι ὁ οικ̃ος μȣ̃ οικ̃ος προσευχης κληθησεται πασι τοις εθνεσιν [c]; ὑμεις δε εποιησατε αυτον σπηλαιον ληστων.

SECT. XXX.

Expulsion of the buyers and sellers from the temple.

Luke xix. 45, 46.

45. Και εισελθων εις το ἱερον ηρξατο εκβαλλειν τους πωλουντας εν αυτῳ, και αγορα-ζοντας.

46. Λεγων αυτοις, γεγραπται, ὁ οικος μου οικος προσευχης εστιν·

ὑμεις δε αυτον εποιησατε σπηλαιον ληστων.

REMARKS.

[a] — Ιησους. G.

[b] In the former part of this verse St. Mark's text is that of St. Luke: in the latter part it is that of St. Matthew.

[c] In this quotation from Isai. lvi. 7. St. Matthew and St. Mark have the words of the LXX. with this difference only, that in St. Matthew's text τοις ἐθνεσι is omitted. In St. Luke's text κληθησεται is exchanged for εστι.

SECT. XXXI.

Chriſt called to account by the chief prieſts and elders, for teaching publickly in the temple. He anſwers them, and then delivers a parable.

Matth. xxi. 23—27. 33—46.

23. Εν ποιᾳ εξουσιᾳ ταυτα ποιεις; και τις σοι εδωκε την εξουσιαν ταυτην;

24. Αποκριθεις δε ὁ Ιησους, ειπεν αυτοις· ερωτησω υμας καγω λογον ενα, ὁν εαν ειπητε μοι, καγω υμιν ερω εν ποιᾳ εξουσιᾳ ταυτα ποιω.

25. Το βαπτισμα Ιωαννου ποθεν ην; εξ ουρανου, η εξ ανθρωπων;
Οι δε διελογιζοντο παρ' εαυτοις, λεγοντες, εαν ειπωμεν, εξ ουρανου, ερει ημιν· διατι ουν ουκ επιστευσατε αυτῳ;

26. Εαν δε ειπωμεν, εξ ανθρωπων, φοβουμεθα τον οχλον παντες γαρ εχουσι τον Ιωαννην ὡς προφητην.

27. Και αποκριθεντες τῳ Ιησου, ειπον, ουκ οιδαμεν·
Εφη αυτοις και αυτος· ουδε εγω λεγω υμιν εν ποιᾳ εξουσιᾳ ταυτα ποιω.

Mark xi. 27—xii. 12.

28. Εν ποιᾳ εξουσιᾳ ταυτα ποιεις; και τις σοι την εξουσιαν ταυτην εδωκεν, ἱνα ταυτα ποιης;

29. Ὁ δε Ιησους αποκριθεις, ειπεν αυτοις· επερωτησω υμας καγω ενα λογον, και αποκριθητε μοι, και ερω υμιν εν ποιᾳ εξουσιᾳ ταυτα ποιω.

30. Το βαπτισμα Ιωαννου εξ ουρανου ην, η εξ ανθρωπων; αποκριθητε μοι.

31. Και ελογιζοντο προς εαυτους, λεγοντες· εαν ειπωμεν, εξ ουρανου, ερει· διατι ουν ουκ επιστευσατε αυτῳ;

32. Αλλ' εαν ειπωμεν, εξ ανθρωπων, εφοβουντο τον λαον· απαντες γαρ ειχον τον Ιωαννην, ὁτι οντως προφητης ην.

33. Και αποκριθεντες λεγουσι τῳ Ιησου, ουκ οιδαμεν· και ὁ Ιησους αποκριθεις λεγει αυτοις· ουδε εγω λεγω υμιν εν ποιᾳ εξουσιᾳ ταυτα ποιω.

SECT. XXXI.

Chriſt called to account by the chief prieſts and elders, for teaching publickly in the temple. He anſwers them, and then delivers a parable.

Luke xx. 1—19.	REMARKS.
2. Εν ποιᾳ εξουσιᾳ ταυτα ποιεις;	
4. Το βαπτισμα Ιωαννου εξ ουρανου ην, η εξ ανθρωπων;	
5. και συνελογιζοντο προς εαυτους λεγοντες, ὅτι εαν ειπωμεν εξ ουρανου, ερει· διατι ουν ουκ επιστευσατε αυτῳ;	[a] Διελογιζοντο, B. C. D. K. L. M. al. 43.
6. Εαν δε ειπωμεν εξ ανθρωπων.	
8. και ουδε εγω λεγω υμιν εν ποιᾳ εξουσιᾳ ταυτα ποιω.	

Matth. xxi. 23—27. 33—46.

42. Ουδεποτε ανεγνωτε, εν ταις γραφαις; Λιθον ον απεδοκιμασαν οι οικοδομουντες, ουτος εγενηθη εις κεφαλην γωνιας [b].

44. Και ο πεσων επι τον λιθον τουτον συνθλασθησεται· εφ ον δ' αν πεση, λικμησει αυτον.

Mark xi. 27.—xii. 12.

xii. 9. Τι ουν ποιησει ο κυριος του αμπελωνος; ελευσεται και απολεσει τους γεωργους, και δωσει τον αμπελωνα αλλοις.

10. Ουδε την γραφην ταυτην ανεγνωτε; Λιθον ον απεδοκιμασαν οι οικοδομουντες, ουτος εγενηθη εις κεφαλην γωνιας.

To this verſe there is nothing, which correſponds in St. Mark's Goſpel.

Luke xx. 1—19.

15, 16. Τι ουν ποιησει αυτοις ὁ κυριος της αμπελωνος; ελευσεται και απολεσει τους γεωργους τουτους, και δωσει τον αμπελωνα αλλοις.

17. Λιθον ὃν απεδοκιμασαν οἱ οικοδομουντες, ουτος εγενηθη εις κεφαλην γωνιας.

18. Πας ὁ πεσων επ' εκεινον τον λιθον συνθλασθησεται· εφ ὃν δ'αν πεση λικμησει αυτον.

REMARKS.

[b] This quotation from Pſalm cxviii. 22. literally agrees with the LXX. and therefore the agreement of the Evangeliſts with each other in this verſe proves nothing in regard to our preſent inquiry.

[c] Here St. Matthew and St. Luke agree in the uſe of the two verbs συνθλαω and λικμαω, which they have never uſed on any other occaſion, and which occur in no other paſſage throughout the whole New Teſtament.

SECT. XXXIII.

Chriſt's diſcourſe with the Phariſees, relative to the Meſſiah's being called Lord by David.

Matth. xxii. 41—46.

44. Ειπεν ὁ κυριος τῳ κυριῳ μου· καθου εκ δεξιων μου, ἑως αν θῳ τους εχθρους σου ὑποποδιον των ποδων σου[b].

Mark xii. 35—37.

36. Ειπεν [a] ὁ κυριος τῳ κυριῳ μου· καθου εκ δεξιων μου, ἑως αν θῳ τους εχθρους σου ὑποποδιον των ποδων σου.

SECT. XXXIV.

The Phariſees cenſured by Chriſt.

Matth. xxiii. 1. &c.

In St Matthew's Goſpel the matter is very much dilated in this ſection, and therefore he agrees with St. Mark and St. Luke in only a part of ver. 6. and a part of ver. 7.

Mark xii. 38—40

38, 39. Βλεπετε απο των γραμματεων, των θελοντων εν ſολαις περιπατειν, και ασπασμους εν ταις αγοραις, και πρωτοκαθεδριας εν ταις συναγωγαις, και πρωτοκλισιας εν τοις δειπνοις.

40. Οἱ κατεσθιοντες τας οικιας των χηρων, και προφασει μακρα προσευχομενοι· ουτοι ληψονται περισσοτερον κριμα.

SECT. XXXIII.

Christ's discourse with the Pharisees, relative to the Messiah's being called Lord by David.

Luke xx. 41—44.	REMARKS.
42, 43. Ειπεν ὁ κυριος τῳ κυριῳ μου· καθου εκ δεξιων μου, ἑως αν θω τους εχθρους σου ὑποποδιον των ποδων σου.	[a] Λεγει. G. [b] This quotation from Psalm cx. 1. likewise agrees literally with the LXX.

SECT. XXXIV.

The Pharisees censured by Christ.

Luke xx. 45—47.	REMARKS.
46. Προσεχετε απο των γραμματεων, των θελοντων περιπατειν εν στολαις, και φιλουντων ασπασμους εν ταις αγοραις, και πρωτοκαθεδριας εν ταις συναγωγαις, και πρωτοκλισιας εν τοις δειπνοις. 47. Οι κατεσθιουσι τας οικιας των χηρων, και προφασει μακρα προσευχονται· ουτοι ληψονται περισσοτερον κριμα.	

SECT. XXXV.

Christ foretels the destruction of Jerusalem.

Matth. xxiv. 1—36.

4. Βλεπέτε μη τις ὑμας πλανηση.

5. Πολλοι γαρ ελευσονται επι τω ονοματι μου, λεγοντες, εγω ειμι ὁ Χριστος· και πολλους πλανησουσι.

6. Μελλησετε δε ακουειν πολεμους, και ακοας πολεμων· ὁρατε μη θροεισθε· δει γαρ παντα γενεσθαι· αλλ' ουπω εστι το τελος.

7. Εγερθησεται γαρ εθνος επι εθνος, και βασιλεια επι βασιλειαν, και εσονται λιμοι, και λοιμοι[a], και σεισμοι κατα τοπους.

9. Και εσεσθε μισουμενοι ὑπο παντων[b] εθνων δια το ονομα μου.

13. Ὁ δε ὑπομεινας εις τελος, ουτος σωθησεται.

15, 16. Ὁταν ουν ιδητε το βδελυγμα της ερημωσεως, το ρηθεν δια Δανιηλ του προφητου, εστως εν τοπῳ ἁγιῳ· ὁ αναγινωσκων νοειτω· τοτε οι εν τη Ιουδαιᾳ φευγετωσαν επι τα ορη.

Mark xiii. 1—36.

5. Βλεπετε μη τις ὑμας πλανηση.

6. Πολλοι γαρ ελευσονται επι τω ονοματι μου, λεγοντες, ὁτι εγω ειμι· και πολλους πλανησουσιν.

7. Ὁταν δε ακουσητε πολεμους, και ακοας πολεμων, μη θροεισθε· δει γαρ γενεσθαι· αλλ' ουπω το τελος.

8. Εγερθησεται γαρ εθνος επι εθνος, και βασιλεια επι βασιλειαν, και εσονται σεισμοι κατα τοπους, και εσονται λιμοι και ταραχαι.

13. Και εσεσθε μισουμενοι ὑπο παντων δια το ονομα μου· ὁ δε ὑπομεινας εις τελος, ουτος σωθησεται.

14. Ὁταν δε ιδητε το βδελυγμα της ερημωσεως, το ρηθεν ὑπο Δανιηλ του προφητου[c], εστως ὁπου ου δει· ὁ αναγινωσκων νοειτω· τοτε οι εν τη Ιουδαιᾳ φευγετωσαν εις τα ορη.

SECT. XXXV.

Chriſt foretels the deſtruction of Jeruſalem.

Luke xxi. 5—36.

9. Ὅταν δε ακουσητε πολεμους, κ. τ. λ.

10. Εγερθησεται εθνος επι εθνος, και βασιλεια επι βασιλειαν.

11. Σεισμοι τε μεγαλοι κατα τοπους, και λιμοι και λοιμοι εσονται.

17. Και εσεσθε μισουμενοι υπο παντων δια το ονομα μου.

21. τοτε οι εν τη Ιουδαια φευγετωσαν εις τα ορη.

REMARKS.

a The paronomaſia λιμοι και λοιμοι is alſo in St. Luke's text.

b + των. G.

c — το ρηθεν υπο Δανιηλ του προφητου. G.

Matth. xxiv. 1—36.

17. Ὁ επι τ̃ δωμ̃ος μη καταβαινέτω, ἀραι τι εκ της οικιας αὐτ̃.

18. Και ὁ εν τ̃ αγρ̃, μη επισ̃ρεψάτω οπισω, ἀραι τ̀α ἱμάτια [d] αὐτ̃.

19. Ουαι δε ταις εν γαστρι εχ̃σαις, και ταις θηλαζ̃σαις εν εκειναις ταις ἡμεραις.

20. Προσευχεσθε δε ἱνα μη γενηται ἡ φυγη ὑμων χειμων̃ος, μηδε εν σαββάτ̃.

21. Εσαι γαρ τότε θλιψις μεγαλη, οία ου γεγονεν απ' αρχης κοσμ̃, ἑως τ̃ νυν, ουδ' ου μη γενηται.

22. Και ει μη εκολοβωθησαν [e] αἱ ἡμεραι εκειναι, ουκ αν εσωθη πασα σαρξ· δια δε τους εκλεκτους κολοβωθησονται αἱ ἡμεραι εκειναι.

23. Τότε εαν τις ὑμιν ειπη· ἰδ̃ ὡδε ὁ Χριστος, ἡ ὡδε, μη πιστευσητε.

24. Εγερθησονται γαρ ψευδοχριστοι, και ψευδοπροφηται, και δωσουσι σημεια μεγαλα και τερατα, ὡστε πλανησαι, ει δυνατον, και τους εκλεκτους.

25. Ἰδ̃, προειρηκα ὑμιν.

Mark xiii. 1—36.

15. Ὁ δε επι τ̃ δωμ̃ος μη καταβαινέτω εις την οικιαν, μηδε εισελθέτω, ἀραι τι εκ της οικιας αὐτ̃.

16. Και ὁ εις τον αγρον ων μη επισ̃ρεψάτω εις τα οπισω, ἀραι το ἱματιον αὐτ̃.

17. Ουαι δε ταις εν γαστρι εχ̃σαις, και ταις θηλαζ̃σαις εν εκειναις ταις ἡμεραις.

18. Προσευχεσθε δε ἱνα μη γενηται ἡ φυγη ὑμων χειμων̃ος.

19. Εσονται γαρ αἱ ἡμεραι εκειναι θλιψις, οία ου γεγονε τοιαυτη απ' αρχης κτισεως ης εκτισεν ὁ Θεος, ἑως τ̃ νυν, και ου μη γενηται.

20. Και ει μη κυριος εκολοβωσε [e] τας ἡμερας, ουκ αν εσωθη πασα σαρξ· αλλα δια τους εκλεκτους, ους εξελεξατο, εκολοβωσε τας ἡμερας.

21. Και τότε εαν τις ὑμιν ειπη· ἰδ̃ ὡδε ὁ Χριστος, ἡ ἰδ̃ εκει, μη πιστευσητε [f].

22. Εγερθησονται γαρ ψευδοχριστοι, και ψευδοπροφηται, και δωσουσι σημεια, και τερατα, προς το αποπλανᾶν, ει δυνατον, και τους εκλεκτους.

23. Ὑμεις δε βλεπετε· Ἰδ̃, προειρηκα ὑμιν παντα.

Luke xxi. 5—36.

REMARKS.

23. Ουαι δε ταις εν γαστρι εχουσαις, και ταις θηλαζουσαις εν εκειναις ταις ημεραις.

[d] το ἱματιον is preferred by Griesbach. *

To this passage there is nothing, which corresponds in St. Luke's text.

[e] Neither St. Matthew nor St. Mark have used κολοβοω in any other instance than the present: nor does it occur in any other place throughout the whole New Testament. It is used once, and once only, in the LXX. viz. 2 Sam. iv. 12. where it is the translation of קצץ. Now קצץ occurs in sixteen places in the Old Testament, and in these sixteen places is rendered in the LXX. by nine different Greek words, and only in the instance just mentioned by κολοβοω. Is it probable then, if the texts of St. Matthew and St. Mark contained two independent Greek translations, that the same Hebrew word would have been rendered in both by κολοβοω.

[f] ωις ειυετε. G.

* To ver. 26—28. there is nothing, which corresponds in St. Mark's text.

Matth. xxiv. 1—36.

29. Ευθεως δε μετα την θλιψιν των ημερων εκεινων, ο ηλιος σκοτισθησεται, και η σεληνη ε δωσει το φεγγος αυτης· και οι αστερες πεσουνται απο τυ ουρανυ, και αι δυναμεις των ουρανων σαλευθησονται

†

30. Και οψονται τον υιον τυ ανθρωπυ ερχομενον επι των νεφελων τυ ουρανυ,
μετα δυναμεως και δοξης πολλης.

31. Και αποστελει τους αγγελους αυτυ, μετα σαλπιγγος φωνης μεγαλης, και επισυναξουσι τους εκλεκτους αυτυ εκ των τεσσαρων ανεμων, απ' ακρων ουρανων, εως ακρων αυτων.

32. Απο δε της συκης μαθετε την παραβολην· οταν ηδη ο κλαδος αυτης γενηται απαλος, και τα φυλλα εκφυη γινωσκετε οτι εγγυς το θερος.

33. Ουτω και υμεις, οταν ιδητε παντα ταυτα, γινωσκετε οτι εγγυς εστιν επι θυραις.

34. Αμην λεγω υμιν, ε μη παρελθη η γενεα αυτη, εως αν παντα ταυτα γενηται.

Mark xiii. 1—36.

24, 25. Αλλ' εν εκειναις ταις ημεραις μετα την θλιψιν εκεινην ο ηλιος σκοτισθησεται, και η σεληνη ε δωσει το φεγγος αυτης· και οι αστερες τυ ουρανυ εσονται εκπιπτοντες, και αι δυναμεις αι εν τοις ουρανοις σαλευθησονται.

26. Και τοτε οψονται τον υιον τυ ανθρωπυ ερχομενον εν νεφελαις,
μετα δυναμεως πολλης, και δοξης.

27. Και τοτε αποστελει τους αγγελους αυτυ,
και επισυναξει τους εκλεκτους αυτυ εκ των τεσσαρων ανεμων, απ' ακρυ γης εως ακρυ ουρανυ.

28. Απο δε της συκης μαθετε την παραβολην· οταν αυτης ηδη ο κλαδος απαλος γενηται, και εκφυη τα φυλλα, γινωσκετε οτι εγγυς το θερος εστιν.

29. Ουτω και υμεις, οταν ταυτα ιδητε γινομενα, γινωσκετε οτι εγγυς εστιν επι θυραις.

30. Αμην λεγω υμιν, οτι ε μη παρελθη η γενεα αυτη, μεχρις ε παντα ταυτα γενηται.

Luke xxi. 5—36.

26.

αἱ γαρ δυναμεις των ϖρανων σαλευθησονται.

27. Και τοτε ὀψονται τον υἱον τ̃ ανθρωϖ̃, ερχομενον εν νεφελῃ,
μετα δυναμεως, και δοξης ϖολλης.

31. Οὑτω και ὑμεις, ὁταν ἰδητε ταυτα γινομενα, γινωσκετε ὁτι εγγυς ἐστιν ἡ βασιλεια τ̃ Θεȣ̃.

32. Αμην λεγω ὑμιν, ὁτι ȣ̃ μη ϖαρελθῃ ἡ γενεα αὑτη, ἑως αν ϖαντα γενηται.

REMARKS.

() † To the former part of ver. 30. there is likewiſe nothing, which correſponds in St. Mark's text.

Matth. xxiv. 1—36.

35. Ὁ ουρανος και ἡ γη παρελευσονται[g], οἱ δε λογοι μου ου μη παρελθωσι.

36. Περι δε της ἡμερας εκεινης, και της[1] ὡρας ουδεις οιδεν, ουδε οἱ αγγελοι των ουρανων.
ει μη ὁ πατηρ μου[1] μονος.

Mark xiii. 1—36.

31. Ὁ ουρανος και ἡ γη παρελευσονται[h], οἱ δε λογοι μου ου μη παρελθωσι.

32. Περι δε της ἡμερας εκεινης, και[k] της ὡρας ουδεις οιδεν, ουδε οἱ αγγελοι οἱ εν ουρανῳ, ουδε ὁ υἱος,
ει μη ὁ πατηρ.

Luke xxi. 5—36.	REMARKS.
33. Ὁ ϖρανος, καὶ ἡ γη ϖαρελευσονται, οἱ δε λογοι μυ ε μη ϖαρελθωσι.	g ϖαριλυσιται. G.
	h ϖαριλευσεται. G.
To this verſe there is nothing, which correſponds in St. Luke's text.	i —της. G.
	k η. G.
	l —μυ. G

SECT. XXXVII. XXXVIII. XXXIX.

Judas bribed. Chriſt eats the paſſover with his diſciples. He goes to the mount of Olives; where he is ſeized by a guard from the chief prieſts.

Matth. xxvi. 14—29.
30—46.
47—58.

Mark xiv. 10—25.
26—42.
43—54.

14. Πε ἐϛι το καλαλυμα, ὁπε το πασχα μεϛα των μαθητων με φαγω;

15. Και αὐτος ὑμιν δειξει ανωγεον μεγα, ἐστρωμενον, ἑτοιμον· ἐκει ἑτοιμασατε ἡμιν.

16. Και ἐξηλθον οἱ μαθηται αὐτε, και ἠλθον εις την πολιν, και ἑυρον καθως ειπεν αὐτοις· και ἡτοιμασαν το πασχα.

20, 21. Οψιας δε γενομενης ανεκειτο μεϛα των δωδεκα.

17, 18. Και οψιας γενομενης ἐρχεται μεϛα των δωδεκα· και ανακειμενων αὐτων,

και ἐσθιοντων αὐτων, ειπεν· αμην λεγω ὑμιν, ὁτι ἑις ἐξ ὑμων παραδωσει με

και ἐσθιοντων, ειπεν ὁ Ιησες· αμην λεγω ὑμιν, ὁτι ἑις ἐξ ὑμων παραδωσει με, ὁ ἐσθιων μετ' ἐμε.

SECT. XXXVII. XXXVIII. XXXIX.

Judas bribed. Chriſt eats the paſſover with his diſciples. He goes to the mount of Olives; where he is ſeized by a guard from the chief prieſts.

Luke xxii. 3—23.
39—46.
47—55.

11. Πȣ ἐϛι το καλαλυμα ὁπȣ το πασχα μέτα τȣ̃ μαθητω̃ν μȣ φαγω;

12. Κακεινος ὑμιν δειξει ανωγεον [b] μεγα ἐϛρωμενον. ἐκει ἑτοιμασατε.

13. Απελθοντες δε

ἑυρον καθως ειρηκει αὐτοις· και ἡτοιμασαν το πασχα.

REMARKS.

[a] Αναγαιον. G.

[b] Αναγαιον. G. Whatever orthography be adopted for this word, whether we write ανωγεον, as in the common text, or ανωγαιον, as in the Codex Vaticanus, or αναγαιον, as in moſt other ancient manuſcripts, neither St. Mark nor St. Luke have ever uſed it on any other occaſion. Nor does it occur in any other inſtance, either in the N. T. or in the LXX. It denotes 'conclave ſuperius,' and is equivalent to the Hebrew word עליה: but this Hebrew word, which frequently occurs in the Old Teſtament, is invariably rendered in the LXX. by ὑπερωον, and St. Luke himſelf has likewiſe uſed ὑπερωον ſeveral times in the Acts of the Apoſtles. Is it probable then, that, if the texts of St. Mark and St. Luke contained two independent tranſlations, the ſame Hebrew word (whether עליה or not) ſhould have been rendered by both tranſlators, in the very ſame place, by ανωγεον?

Matth. xxvi. 14—29.
30—46.
47—58.

24. Ὁ μεν υἱος τȣ ανθρωπȣ ὑπαγει, καθως γεγραπται περι αὐτȣ· ȣαι δε τῳ ανθρωπῳ εκεινῳ, δι' ȣ ὁ υἱος τȣ ανθρωπȣ παραδιδοται. καλον ην αὐτῳ, ει ȣκ εγεννηθη ὁ ἀνθρωπος εκεινος.

26. Εσθιοντων δε αὐτων, λαβων ὁ Ιησȣς τον αρτον, και ευλογησας εκλασε, και εδιδȣ τοις μαθηταις, και ειπε· λαβετε, φαγετε· τȣτο εστι το σωμα μȣ.

27. Και λαβων το ποτηριον, και ευχαριστησας εδωκεν αὐτοις λεγων·

πιετε εξ αὐτȣ παντες.

28. Τȣτο γαρ εστι το αἱμα μȣ το της καινης διαθηκης, το περι πολλων εκχυνομενον, εις αφεσιν ἁμαρτιων.

29. Λεγω δε ὑμιν, ὁτι ȣ μη πιω απ' αρτι εκ τȣτȣ τȣ γεννηματος της αμπελȣ, ἑως της ἡμερας εκεινης, ὁταν αὐτο πινω, μεθ' ὑμων καινον εν τῃ βασιλεια τȣ πατρος μȣ

30. Και ὑμνησαντες εξηλθον εις το ορος των ελαιων.

Mark xiv. 10—25.
26—42.
43—54.

21. Ὁ μεν υἱος τȣ ανθρωπȣ ὑπαγει, καθως γεγραπται περι αὐτȣ· ȣαι δε τῳ ανθρωπῳ εκεινῳ, δι' ȣ ὁ υἱος τȣ ανθρωπȣ παραδιδοται. καλον ην αὐτῳ, ει ȣκ εγεννηθη ὁ ανθρωπος εκεινος.

22. Και εσθιοντων αὐτων, λαβων ὁ Ιησȣς αρτον, ευλογησας εκλασε, και εδωκεν αὐτοις· και ειπε· λαβετε, φαγετε· τȣτο εστι το σωμα μȣ.

23. Και λαβων το ποτηριον ευχαριστησας εδωκεν αὐτοις·

και επιον εξ αὐτȣ παντες.

24. Και ειπεν αυτοις·

Τȣτο εστι το αἱμα μȣ το της καινης διαθηκης, το περι πολλων εκχυνομενον.

25. Αμην λεγω ὑμιν, ὁτι ȣκετι ȣ μη πιω εκ τȣ γεννηματος της αμπελȣ, ἑως της ἡμερας εκεινης, ὁταν αὐτο πινω καινον εν τῃ βασιλεια τȣ Θεȣ.

26. Και ὑμνησαντες εξηλθον εις το ορος των ελαιων.

Luke xxii. 3—23.
39—46.
47—55.

REMARKS.

19. Και
λαβων αρτον,
ευχαριστησας εκλασε, και εδω-
κεν αυτοις,

c —φαγετε. G.

18. Λεγω γαρ υμιν, ότι
α μη πιω απο τε
γενηματος της αμπελε, έως
ότε
ἡ βασιλεια τε Θεε ελθη.

Matth. xxvi. 14—29.
30—46.
47—58.

31. Τοτε λεγει αυτοις ὁ Ιησους· παντες υμεις σκανδαλισθησεσθε εν εμοι εν τη νυκτι ταυτη· γεγραπται γαρ· παταξω τον ποιμενα, και διασκορπισθησεται τα προβατα της ποιμνης.

32. Μετα δε το εγερθηναι με, προαξω υμας εις την Γαλιλαιαν.

33. Αποκριθεις δε ὁ Πετρος ειπεν αυτω· ει και παντες σκανδαλισθησονται εν σοι, εγω ουδεποτε σκανδαλισθησομαι.

38. Τοτε λεγει αυτοις· περιλυπος εστιν ἡ ψυχη μου εως θανατου· μεινατε ὡδε και γρηγορειτε μετ' εμου.

40. Και ερχεται προς τους μαθητας, και ευρισκει αυτους καθευδοντας· και λεγει τω Πετρω· ουτως ουκ ισχυσατε μιαν ὡραν γρηγορησαι μετ' εμου;

41. Γρηγορειτε και προσευχεσθε, ινα μη εισελθητε εις πειρασμον· το μεν πνευμα προθυμον, ἡ δε σαρξ ασθενης.

45. Και λεγει αυτοις· καθευδετε το λοιπον, και αναπαυεσθε· ιδου ηγγικεν ἡ ὡρα, και ὁ υιος του ανθρωπου παραδιδοται εις χειρας ἁμαρτωλων.

46. Εγειρεσθε, αγωμεν· ιδου, ηγγικεν ὁ παραδιδους με.

Mark xiv. 10—25.
26—42.
43—54.

27. Και λεγει αυτοις Ιησους· οτι παντες σκανδαλισθησεσθε εν εμοι εν τη νυκτι ταυτη· οτι γεγραπται· παταξω τον ποιμενα, και διασκορπισθησεται τα προβατα[d].

28. Αλλα μετα το εγερθηναι με, προαξω υμας εις την Γαλιλαιαν.

29. Ὁ δε Πετρος εφη αυτω, και ει παντες σκανδαλισθησονται, αλλ' ουκ εγω.

34. Και λεγει αυτοις· περιλυπος εστιν ἡ ψυχη μου εως θανατου· μεινατε ὡδε και γρηγορειτε.

37. Και ερχεται, και ευρισκει αυτους καθευδοντας· και λεγει τω Πετρω· Σιμων, καθευδεις; ουκ ισχυσας μιαν ὡραν γρηγορησαι;

38. Γρηγορειτε και προσευχεσθε, ινα μη εισελθητε εις πειρασμον· το μεν πνευμα προθυμον, ἡ δε σαρξ ασθενης.

41. Και λεγει αυτοις, καθευδετε το λοιπον, και αναπαυεσθε· απεχει, ηλθεν ἡ ὡρα· ιδου, παραδιδοται ὁ υιος του ανθρωπου εις τας χειρας των ἁμαρτωλων.

42. Εγειρεσθε, αγωμεν· ιδου, ὁ παραδιδους με ηγγικε.

Luke xxii. 3—23. 39—46. 47—55.	REMARKS.
To theſe two verſes there is nothing, which correſponds in St. Luke's text.	[d] This is a quotation from Zech. xiii. 7. where the words of the Hebrew text are, הך את־הרעה וחפוצין הצאן, 'percute paſtorem et diſſipabitur grex': to which the text of the LXX. according to the Codex Alexandrinus, παταξον τον ποιμενα και διασκορπισθησονται τα προβατα της ποιμνης, correſponds; but the Codex Vaticanus has παταξατε τους ποιμενας, και επισπασατε τα προβατα. St. Matthew and St. Mark agree in having παταξω, which is different both from the Hebrew, and the LXX. even according to the Codex Alexandrinus.
To this verſe there is nothing, which correſponds in St. Luke's text.	
To this paſſage there is nothing, which correſponds in St. Luke's text.	

Matth. xxvi. 14—29.
30—46.
47—58.

47. Και ει αυτε λαλεντος, ιδε Ιυδας εις των δωδεκα ηλθε, και μετ' αυτε οχλος πολυς μετα μαχαιρων και ξυλων, απο των αρχιερεων,

και πρεσβυτερων τε λαε.

48. Ὁ δε παραδιδες αυτον εδωκεν αυτοις σημειον, λεγων ὁν αν φιλησω, αυτος εστι· κρατησατε αυτον.

55. Ὡς επι ληστην εξηλθετε μετα μαχαιρων και ξυλων συλλαβειν με· Καθ' ἡμεραν προς ὑμας εκαθεζομην διδασκων εν τῳ ἱερῳ, και με εκρατησατε με.

Mark xiv. 10—25.
26—42.
43—54.

43. Και ευθεως, ετι αυτε λαλεντος, παραγινεται Ιυδας εις ων των δωδεκα, και μετ' αυτε οχλος πολυς μετα μαχαιρων και ξυλων, παρα των αρχιερεων, και των γραμματεων, και των πρεσβυτερων.

44. Δεδωκει δε ὁ παραδιδες αυτον συσσημον αυτοις λεγων· ὁν αν φιλησω, αυτος εστι· κρατησατε αυτον.

48, 49. Ὡς επι ληστην εξηλθετε μετα μαχαιρων και ξυλων συλλαβειν με· Καθ' ἡμεραν ημην προς ὑμας εν τῳ ἱερῳ διδασκων, και με εκρατησατε με.

Luke xxii. 3—23.
39—46.
47—55.

REMARKS.

* Here St. Matthew and St. Mark agree in the uſe of the compound verb συλλαμβανω, though it never occurs in any other part of their Goſpels, and in other places they have both of them uſed the ſimple verb λαμβανω in the ſenſe of 'to ſeize,' or 'to apprehend,' which συλλαμβανω expreſſes here. For inſtance, in the parable of the diſobedient huſbandmen, St. Matthew has twice uſed λαμβανω in this ſenſe, ch. xxi. 35. 39. and in this parable St. Mark has likewiſe λαμβανω in this ſenſe in the two correſponding places, ch xii. 3. 8. Where the one therefore expreſſes the notion of 'to ſeize' by λαμβανω, the other does the ſame, and where the one expreſſes this notion by συλλαμβανω, the other does likewiſe the ſame.

SECT. XLI.

The Crucifixion.

Matth. xxvii. 20—66.

39, 40. Οἱ δε παραπορευομενοι εβλασφημων αυτον, κινουντες τας κεφαλας αὐτων, και λεγοντες· ὁ καταλυων τον ναον, και εν τρισιν ἡμεραις οικοδομων, σωσον σεαυτον· ει υἱος ει του Θεου, καταβηθι απο του σταυρου.

41, 42. Ὁμοιως δε και οἱ αρχιερεις εμπαιζοντες μετα των γραμματεων και πρεσβυτερων ελεγον· αλλους εσωσεν, ἑαυτον ου δυναται σωσαι.

Mark xv. 11—47.

29, 30. Και οἱ παραπορευομενοι εβλασφημων αυτον, κινουντες τας κεφαλας αὐτων, και λεγοντες· ουα, ὁ καταλυων τον ναον, και εν τρισιν ἡμεραις οικοδομων, σωσον σεαυτον· και καταβα απο του σταυρου.

31, 32. Ὁμοιως δε και οἱ αρχιερεις εμπαιζοντες προς αλληλους μετα των γραμματεων ελεγον· αλλους εσωσεν, ἑαυτον ου δυναται σωσαι.

SECT. XLI.

The Crucifixion.

Luke xxiii. 18—56.

To theſe two verſes there is nothing, which correſponds in St. Luke's text.

REMARKS.

SECT. XLII.

The Reſurrection.

Matth. xxviii.	Mark xvi.
7. Ειπατε τοις μαθηταις αυτε,	7. Ειπατε τοις μαθηταις αυ̃ε,
. . . . .	. . . . .
προαγει ὑμας εις την Γαλιλαιαν· εκει αυτον οψεσθε.	προαγει ὑμας εις την Γαλιλαιαν· εκει αυ̃ον οψεσθε.

SECT. XLII.

The Reſurrection.

Luke xxiv.	REMARKS.
To this paſſage there is nothing which correſponds in St. Luke's text.	

SECOND DIVISION.

EXAMPLES OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MATTHEW AND ST. MARK [a]

SECT. I.

Call of Peter, Andrew, James, and John, to the Apoſtleſhip.

Matth. iv. 12. 17—21.

18. Περιπατων δε ὁ Ιησους [b] παρα την θαλασσαν της Γαλιλαιας, ειδε δυο αδελφους, Σιμωνα, τον λεγομενον Πέτρον, και Ανδρεαν, τον αδελφον αυτ᾽ βαλλοντας αμφιβληστρον εις την θαλασσαν· ησαν γαρ άλιεις.

19. Και λεγει αυτοις· δευτε οπισω μου, και ποιησω ὑμας άλιεις ανθρωπων.

20. Οἱ δε ευθεως αφεντες τα δικτυα, ηκολουθησαν αυτῳ.

21. Και προβας εκειθεν ειδεν αλλους δυο αδελφους, Ιακωβον τον τ᾽ Ζεβεδαιου, και Ιωαννην τον αδελφον αυτ᾽, εν τῳ πλοιῳ μετα Ζεβεδαιου τ᾽ πατρος αυτων, καταρτιζοντας τα δικτυα αὐτων, και εκαλεσεν αυτους.

Mark i. 14—20.

16. Περιπατων δε παρα την θαλασσαν της Γαλιλαιας, ειδε Σιμωνα, και Ανδρεαν, τον αδελφον αυτ᾽ βαλλοντας [c] αμφιβληστρον [d] εν τῃ θαλασσῃ· ησαν γαρ άλιεις.

17. Και ειπεν αυτοις ὁ Ιησους· δευτε οπισω μου, και ποιησω ὑμας γενεσθαι άλιεις ανθρωπων.

18. Και ευθεως αφεντες τα δικτυα αὐτων, ηκολουθησαν αυτῳ.

19, 20. Και προβας εκειθεν ολιγον, ειδεν Ιακωβον τον τ᾽ Ζεβεδαιου, και Ιωαννην τον αδελφον αυτ᾽, και αυτους εν τῳ πλοιῳ καταρτιζοντας τα δικτυα· και ευθεως εκαλεσεν αυτους.

SECOND DIVISION.

EXAMPLES OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MATTHEW AND ST. MARK [a].

SECT. I.

Call of Peter, Andrew, James, and John, to the Apoſtleſhip.

REMARKS.

[a] Theſe ſections are ſtated by Eichhorn, Allgem. Bibl. Vol. V. p. 922—924. He has not affixed numbers to them, as he has done to the ſections common to all three Evangeliſts: but I ſhall number them in the following ſtatement, that they may be better diſtinguiſhed the one from the other.

[b] — ὁ Ιησους. *G.*

[c] αμφιβαλλοντας. *G.*

[d] Here St. Matthew and St. Mark agree in the uſe of αμφιβληστρον, a word, which they have never uſed on any other occaſion. At other times they have expreſſed 'net' by δικτυον.

SECT. IV.

Jesus crosses the sea, and comes to the land of Genesaret: where he reproves the Scribes and Pharisees on account of their traditions; cures the daughter of a Canaanite woman; feeds four thousand men with seven loaves and a few fishes; and censures the Pharisees and Sadducees, who required a sign from heaven.

Matth. xiv. 22—xvi. 12.

xiv. 22. Και ευθεως ηναγκασεν ὁ Ιησους[a] τους μαθητας αὐτου[b] εμβηναι εις το πλοιον, και προαγειν αὐτον εις το περαν, ἑως ἑ απολυσῃ τους οχλους.

34. Και διαπερασαντες ηλθον εις την γην Γεννησαρετ.

xv. 7, 8. Ὑποκριται καλως προεφητευσε περι ὑμων Ησαιας, λεγων· ὁ λαος ὑτος τοις χειλεσι με τιμα[c], ἡ δε καρδια αὐτων πορρω απεχει απ' εμου.

9. Ματην δε σεβονται με διδασκοντες διδασκαλιας, ενταλματα ανθρωπων[d].

10. Και προσκαλεσαμενος τον ὀχλον ειπεν αὐτοις· ακουετε, και συνιετε.

Mark vi. 45—vii. 31. viii. 1—26.

vi. 45. Και ευθεως ἠναγκασε τους μαθητας αὐτου εμβηναι εις το πλοιον, και προαγειν εις το περαν προς Βηθσαιδαν, ἑως αυτος απολυσῃ τον οχλον.

53. Και διαπερασαντες ηλθον επι την γην Γεννησαρετ.

vii. 6. Καλως προεφητευσε Ησαιας περι ὑμων των ὑποκριτων ὡς γεγραπται· ὑτος ὁ λαος τοις χειλεσι με τιμα, ἡ δε καρδια αυτων πορρω απεχει απ' εμου.

7. Ματην δε σεβονται με διδασκοντες διδασκαλιας, ενταλματα ανθρωπων.

14. Και προσκαλεσαμενος παλιν τον οχλον ελεγεν αὐτοις· ακουετε μου παντες, και συνιετε.

SECT. IV.

Jeſus croſſes the ſea, and comes to the land of Geneſaret: where he reproves the Scribes and Phariſees on account of their traditions; cures the daughter of a Canaanite woman; feeds four thouſand men with ſeven loaves and a few fiſhes; and cenſures the Phariſees and Sadducees, who required a ſign from heaven.

REMARKS.

[a] — ὁ Ιησους. *G.*

[b] — αυτου. *G.*

[c] This is Grieſbach's text. In the common text εγγιζει μοι has been interpolated before ὁ λαος ὑτος, and τῳ ϛοματι αυτων και after it.

[d] This is a quotation from Iſaiah xxix. 13. which according to the text of the LXX. is Εγγιζει μοι ὁ λαος ὑτος ἐν τῳ ϛοματι αυτου, και ἐν τοις χειλεσιν αυτων τιμωσι με· ἡ δε καρδια αυτων πορρω απεχει απ' ἐμου· ματην δε σεβονται με, διδασκοντες ἐνταλματα ανθρωπων, και διδασκαλιας. But St. Matthew and St. Mark have ſome variations from this text, and at the ſame time where they differ from the LXX. they agree with each other. Namely, they both omit ἐγγιζει μοι and ἐν τῳ ϛοματι αυτων και, for though theſe words are in the common text of St. Matthew's Goſpel, they are certainly interpolations from the LXX. as may be ſeen on conſulting the authorities quoted by Grieſbach. Further, they agree in omitting ἐν before, and αυτων after, χειλεσι, and in ſubſtituting με τιμᾳ for τιμωσι με. Laſtly, they agree in reading διδασκαλιας ἐνταλματα ανθρωπων inſtead of ἐνταλματα ανθρωπων και διδασκαλιας.

Matth. xiv. 22.—xvi. 12.

26. Ουκ εστι καλον λαβειν τον αρτον των τεκνων, και βαλειν τοις κυναριοις.

32. Ὁ δε Ιησους, προσκαλεσαμενος τους μαθητας αὐτου, ειπε· σπλαγχνιζομαι επι τον οχλον ὁτι ηδη ἡμερας [f] τρεις προσμενουσι μοι, και ουκ εχουσι τι φαγωσι.

Mark vi. 45.—vii. 31, viii. 1—26.

27. Ου γαρ καλον εστι λαβειν τον αρτον των τεκνων και βαλειν τοις κυναριοις.

viii. 1, 2. Προσκαλεσαμενος ὁ Ιησους [e] τους μαθητας αὐτου, λεγει αυτοις· σπλαγχιζομαι επι τον οχλον ὁτι ηδε ἡμερας [g] τρεις προσμενουσι μοι, και ουκ εχουσι τι φαγωσι,

SECT. V.

Christ answers the Pharisees concerning divorces.

Matth. xix. 1—12

5, 6. Ἑνεκεν τουτου καταλειψει, ανθρωπος τον πατερα και την μητερα, και προσκολληθησεται τη γυναικι αὐτου· και εσονται οἱ δυο εις σαρκα μιαν· ὡστε ουκετι εισι δυο, αλλα σαρξ μια. Ὁ ουν ὁ Θεος συνεζευξεν, ανθρωπος μη χωριζετω.

Mark x. 1—12.

7, 8, 9. Ἑνεκεν τουτου καταλειψει ανθρωπος τον πατερα αὐτου και την μητερα, και προσκολληθησεται προς την γυναικα αὐτου· και εσονται οἱ δυο εις σαρκα μιαν [a]· ὡστε ουκετι εισι δυο, αλλα σαρξ μια. Ὁ ουν ὁ Θεος συνεζευξεν, ανθρωπος μη χωριζετω.

REMARKS.

[e] —ὁ Ιησους. *G.*

[f] ἡμεραι. *G.*

[g] ἡμεραι. *G*,

SECT. V.

Chriſt anſwers the Phariſees concerning divorces.

REMARKS.

[h] Gen. ii. 24. Ἕνεκεν τουτου καταλειψει ανθρωπος τον πατερα αὐτου και την μητερα, και προσκολληθησεται προς την γυναικα αὐτου· και εσονται οἱ δυο εις σαρκα μιαν, which is preciſely St. Mark's text; and therefore this example is of no value in the preſent inquiry.

SECT. VI.

Chriſt anſwers to the requeſt, that James and John, the ſons of Zebedee, may obtain the firſt place in the kingdom of heaven.

Matth. xx. 20—28.

22, 23. Ουκ οιδατε τι αιτειτθε. Δυνασθε πιειν το ποτηριον ὁ εγω μελλω πινειν, και το βαπτισμα, ὁ εγω βαπτιζομαι, βαπτισθηναι[a]; Λεγουσιν αυτῳ, δυναμεθα. Και λεγει αυτοις· το μεν ποτηριον μου πιεσθε, και το βαπτισμα, ὁ εγω βαπτιζομαι, βαπτισθησεσθε· το δε καθισαι εκ δεξιων μου, και εξ ευωνυμων μου ουκ εστιν εμον δουναι, αλλ' οις ἡτοιμασαι ὑπο του πατρος μου.

24. Και ακουσαντες οι δεκα ηγανακτησαν περι των δυο αδελφων.

25. Ὁ δε Ιησους προσκαλεσαμενος αυτους, ειπεν· οιδατε, ὁτι οι αρχοντες των εθνων κατακυριευουσιν αυτων, και οι μεγαλοι κατεξουσιαζουσιν αυτων.

26. Ουκ ουτως δε[b] εσται εν ὑμιν· αλλ' ὁς εαν θελῃ εν ὑμιν μεγας γενεσθαι, εσω[c] ὑμων διακονος,

Mark x. 35—45.

38—40. Ουκ οιδατε τι αιτειτθε. Δυνασθε πιειν το ποτηριον ὁ εγω πινω, και το βαπτισμα, ὁ εγω βαπτιζομαι, βαπτισθηναι; Οι δε ειπον αυτῳ· δυναμεθα. Ὁ δε Ιησους ειπεν αυτοις· το μεν ποτηριον ὁ εγω πινω, πιεσθε, και το βαπτισμα, ὁ εγω βαπτιζομαι, βαπτισθησεσθε· το δε καθισαι εκ δεξιων μου, και εξ ευωνυμων μου[b] ουκ εστιν εμον δουναι, αλλ' οις ἡτοιμασαι.

41. Και ακουσαντες οι δεκα ηρξαντο αγανακτειν περι Ιακωβου και Ιωαννου.

42. Ὁ δε Ιησους προσκαλεσαμενος αυτους, λεγει αυτοις· οιδατε ὁτι οι δοκουντες αρχειν των εθνων κατακυριευουσιν αυτων, και οι μεγαλοι αυτων κατεξουσιαζουσιν αυτων.

43. Ουκ ουτω δε εσται εν ὑμιν· αλλ' ὁς εαν θελῃ γενεσθαι μεγας εν ὑμιν εσται διακονος ὑμων[c].

SECT. VI.

Chriſt anſwers to the requeſt, that James and John, the ſons of Zebedee, may obtain the firſt place in the kingdom of heaven.

REMARKS.

[a] Theſe words και το βαπτισμα ὁ εγω βαπτιζομαι βαπτισθηναι, and preſently after και το βαπτισμα, ὁ εγω βαπτιζομαι, βαπτισθησεσθε are wanting, in St. Matthew's text, in the Codex Vaticanus, Codex Bezæ, Codex Stephani η, and the quotation of Origen, not to mention other good authorities quoted by Grieſbach. It is therefore highly probable, if not certain, that theſe words in St. Matthew's text are an interpolation from that of St. Mark, made by tranſcribers, who fancied, that becauſe St. Matthew's text was ſhorter, it was defective. However, if we deduct theſe words, St. Matthew's text is ſtill that of St. Mark, though leſs full.

[b] —μου. *G.*

[c] —δε. *G.*

[d] εσαι is preferred by Grieſbach.

[e] ὑμων διακονος. *G.*

Matth. xx. 20—28.

27. Και ὸς εαν θελη εν ὑμιν ειναι πρωτος, ἐσω ὑμων δουλος.

28. Ὡσπερ ὁ υἱος του ανθρωπου ουκ ηλθε διακονηθηναι, αλλα διακονησαι, και δουναι την ψυχην αὐτου λυτρον αντι πολλων.

Mark x. 35—45.

44. Και ὸς αν θελη ὑμων γενεσθαι πρωτος, εσται παντων δουλος.

45. Και γαρ ὁ υἱος του ανθρωπου ουκ ηλθε διακονηθηναι, αλλα διακονησαι, και δουναι την ψυχην αὐτου λυτρον αντι πολλων.

REMARKS.

Here likewiſe Griesbach prefers ιδου,

THIRD DIVISION.

EXAMPLE OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MARK AND ST. LUKE.

SECT. I.

Chriſt cures a demoniac in the ſynagogue at Capernaum.

Mark i. 21—28.	Luke iv. 31—37.
24. Εα, τι ἡμιν και σοι Ιησυ Ναζαρηνη; ηλθες απολεσαι ἡμας; οιδα σε τις ει, ὁ ἁγιος τυ Θευ.	34. Εα, τι ἡμὶν και σοι, Ιησυ Ναζαρηνε; ηλθες απολεσαι ἡμας; οιδα σε τις ει, ὁ ἁγιος τυ Θευ.
25. Και επεἱμησεν αυἱῳ ὁ Ἰησυς, λεγων· φιμωθητι, και εξελθε εξ αυἱυ.	35. Και επεἱμησεν αυἱῳ ὁ Ιησυς, λεγων· φιμωθητι, και εξελθε εξ αυτυ.

This is the only inſtance of verbal agreement, which I have obſerved in the ſections common only to St. Mark and St. Luke: and in the reſt even of this ſection St. Mark and St. Luke have expreſſed themſelves very differently. A complete analyſis of this ſection is given in Eichhorn's Allgem. Bibl. Vol. V. p. 957—960.

THIRD DIVISION.

EXAMPLE OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MARK AND ST. LUKE[a].

SECT. I.

Christ cures a demoniac in the synagogue at Capernaum.

REMARKS.

Eichhorn Allgem. Bibl. Vol. V. p. 950.

FOURTH DIVISION.

EXAMPLES, OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MATTHEW AND ST. LUKE [a].

SECT. I.

Sermon on the mount [b].

Matth. v. vi. vii.	Luke vi. 20—49, &c.
v. 44. Αγαπαῖε τȣς ἐχθρȣς ὑμων· ευλογειῖε τȣς καῖαρωμενȣς ὑμας· καλως ωοιειῖε τȣς μισȣντας [c] ὑμας· και ωροσευχεσθε ὑπερ των [d] ἐπηρεαζοντων ὑμας.	vi. 27, 28. Αγαπαῖε τȣς ἐχθρȣς ὑμων· καλως ωοιειῖε τοις μισȣσιν ὑμας· ευλογειῖε τȣς καῖαρωμενȣς ὑμιν· και ωροσευχεσθε ὑπερ των επηρεαζοντων [d] ὑμας.
vi. 21. Ὁπȣ γαρ εσιν ὁ θησαυρος ὑμων, ἐκει εσαι και η καρδια ὑμων.	xii. 34. Ὁπȣ γαρ εσιν ὁ θησαυρος ὑμων, ἐκει και ἡ καρδια ὑμων εσαι.
22, 23. Ὁ λυχνος τȣ σωμαῖος εσιν ὁ οφθαλμος· εαν ȣν ὁ οφθαλμος σȣ ἁπλȣς ᾖ, ὁλον το σωμα σȣ φωῖεινον εσαι· εαν δε ὁ οφθαλμος σȣ ωονηρος ᾖ, ὁλον το σωμα σȣ σκοῖεινον εσαι.	xi. 34. Ὁ λυχνος τȣ σωμαῖος εσιν ὁ οφθαλμος [e]· ὁταν ȣν ὁ οφθαλμος σȣ ἁπλȣς ᾖ, και ὁλον το σωμα σȣ φωῖεινον· εσιν· ὁταν δε ωονηρος ᾖ, και το σωμα σȣ σκοῖεινον.

FOURTH DIVISION.

EXAMPLES OF VERBAL AGREEMENT IN THE SECTIONS COMMON ONLY TO ST. MATTHEW AND ST. LUKE [a].

SECT. I.

Sermon on the mount [b].

REMARKS.

[a] Eichhorn Allgem. Bibl. Vol. V. p. 964. Eichhorn reckons among theſe ſections the additional circumſtances relative to Chriſt's temptation, which are recorded by St. Matthew, ch. iv. 1. &c. and by St. Luke, ch. iv. 1, &c. But I have omitted this ſection here, becauſe it properly belongs to Sect. III. in the Firſt Diviſion, where the verbal agreement has been already ſtated. On the other hand, Sect. IV. VII. VIII. IX. X. XI. in the following liſt are not noted by Eichhorn, where he mentions the portions peculiar to St. Matthew and St. Luke.

[b] In St. Matthew's Goſpel the ſermon on the mount takes up three whole chapters, v. vi. vii.: in St. Luke's Goſpel only thirty verſes, ch. vi. 20—49. But ſince many of the precepts, which St. Matthew has delivered in connexion, are found in ſcattered parts of the long portion, Luke ix. 51—xviii. 14. I have brought into the preſent ſection thoſe, which have a verbal coincidence with St. Matthew.

[c] τοις μισουσιν. *G.* If we adopt this reading, which is undoubtedly the genuine one, the words uſed in this paſſage by St. Matthew and St. Luke are preciſely the ſame. In the arrangement there is a ſmall difference: for the ſecond and third precepts are placed in a different order.

[d] Neither St. Matthew nor St. Luke have uſed επηρεαζω on any other occaſion. It is a word, which never occurs in the LXX. and is uſed only in one other inſtance in the whole New Teſtament.

[e] + σου. *G.*

Matth. v. vi. vii.

24. Ουδεις δυναται δυσι κυριοις δουλευειν· η γαρ τον ενα μισησει, και τον ετερον αγαπησει, η ενος ανθεξεται, και τα ετερα καταφρονησει· ου δυνασθε Θεω δουλευειν και μαμμωνα.

25. Δια τουτο λεγω υμιν· μη μεριμνατε τη ψυχη υμων τι φαγητε, και τι πιητε, μηδε τω σωματι υμων τι ενδυσησθε. Ουχι η ψυχη πλειον εστι της τροφης, και το σωμα του ενδυματος;

26.

27. Τις δε εξ υμων μεριμνων δυναται προσθειναι επι την ηλικιαν αυτου πηχυν ενα;

28, 29. Καταμαθετε τα κρινα του αγρου, πως αυξανει· ου κοπια, ουδε νηθει· λεγω δε υμιν, οτι ουδε Σολομων εν πασῃ τῃ δοξῃ αυτου περιεβαλετο ως εν τουτων.

30. Ει δε τον χορτον του αγρου, σημερον ονται, και αυριον εις κλιβανον βαλλομενον, ο Θεος ουτως αμφιεννυσι, ου πολλω μαλλον υμας, ολιγοπιστοι;

31.

Luke vi. 20—49, &c.

xvi. 13. Ουδεις οικετης δυναται δυσι κυριοις δουλευειν· η γαρ τον ενα μισησει, και τον ετερον αγαπησει, η ενος ανθεξεται, και τα ετερα καταφρονησει· ου δυνασθε Θεω δουλευειν και μαμμωνα.

xii. 22, 23. Δια τουτο υμιν λεγω· μη μεριμνατε τῃ ψυχῃ υμων, τι φαγητε, μηδε τω σωματι τι ενδυσησθε. Η ψυχη πλειον εστι της τροφης, και το σωμα του ενδυματος.

24. The same subject, but in different words.

25. Τις δε εξ υμων μεριμνων δυναται προσθειναι επι την ηλικιαν αυτου πηχυν ενα;

26. Corresponds to the former part of Matth. vi. 28. but the words are different.

27. Καταμανθανετε τα κρινα, πως αυξανει· ου κοπια, ουδε νηθει· λεγω δε υμιν, οτι ουδε Σολομων εν πασῃ τῃ δοξῃ αυτου περιεβαλετο ως εν τουτων.

28. Ει δε τον χορτον εν τῳ αγρῳ, σημερον ονται, και αυριον εις κλιβανον βαλλομενον, ο Θεος ουτως αμφιεννυσι, ποσῳ μαλλον υμας ολιγοπιστοι;

29. The same subject in different words.

REMARKS.

Matth. v. vi. vii.

32. Παντα γαρ ταυτα τα εθνη επιζητει· οιδε γαρ ὁ πατηρ υμων ὁ ουρανιος, ὁτι χρηζετε τουτων απαντων.

33. Ζητειτε δε πρωτον την βασιλειαν του Θεου, και την δικαιοσυνην αυτου· και ταυτα παντα προστεθησεται υμιν.

vii. 1. Μη κρινετε, ἱνα μη κριθητε.

2. Εν ῳ γαρ κριματι κρινετε κριθησεσθε και εν ῳ μετρῳ μετρειτε, αντιμετρηθησεται υμιν.

3. Τι δε βλεπεις το καρφος το εν τῳ οφθαλμῳ του αδελφου σου, την δε εν τῳ σῳ οφθαλμῳ δοκον ου κατανοεις;

5. Υποκριτα, εκβαλε πρωτον την δοκον εκ του οφθαλμου σου, και τοτε διαβλεψεις εκβαλειν το καρφος εκ του οφθαλμου του αδελφου σου.

7. Αιτειτε, και δοθησεται υμιν· ζητειτε και ευρησετε· κρουετε, και ανοιγησεται υμιν.

8. Πας γαρ ὁ αιτων λαμβανει, και ὁ ζητων ευρισκει, και τῳ κρουοντι ανοιγησεται.

Mark vi. 20—49, &c.

30. Παντα γαρ παντα τα εθνη του κοσμου επιζητει· υμων δε ὁ πατηρ οιδεν, ὁτι χρηζετε τουτων.

31. Πλην ζητειτε την βασιλειαν του Θεου· και ταυτα παντα προστεθησεται υμιν.

vi. 37. Μη κρινετε, και ου μη κριθητε.

38. τῳ γαρ αυτῳ μετρῳ ῳ μετρειτε, αντιμετρηθησεται υμιν.

41. Τι δε βλεπεις το καρφος το εν τῳ οφθαλμῳ του αδελφου σου, την δε δοκον την εν τῳ ιδιῳ οφθαλμῳ ου κατανοεις;

42. Υποκριτα, εκβαλε πρωτον την δοκον εκ του οφθαλμου σου, και τοτε διαβλεψεις εκβαλειν το καρφος το εν τῳ οφθαλμῳ του αδελφου σου.

xi. 9. Αιτειτε, και δοθησεται υμιν· ζητειτε, και ευρησετε· κρουετε, και ανοιγησεται υμιν.

10. Πας γαρ ὁ αιτων λαμβανει, και ὁ ζητων ευρισκει, και τῳ κρουοντι ανοιγησεται.

REMARKS.

[f] Διαβλεπω uſed here both by St. Matthew and St. Luke occurs no where elſe, either in the New Teſtament, or in the Septuagint, or the Greek Apocrypha. Nor has it been hitherto quoted from any claſſic author.

SECT. II.

Cure of the centurion's servant at Capernaum.

Matth. viii. 5—13.

8. Κυριε,
ουκ ειμι ικανος ινα μου υπο την
στεγην εισελθης·
αλλα μονον ειπε λογον [a], και
ιαθησεται ὁ παις μου.

9. Και γαρ εγω ανθρωπος
ειμι υπο εξουσιαν,
εχων υπ' εμαυτον στρατιωτας·
και λεγω τουτῳ, πορευθητι,
και πορευεται· και αλλῳ,
ερχου και ερχεται· και τῳ
δουλῳ μου, ποιησον τουτο, και
ποιει.

10. Ακουσας δε ὁ
Ιησους εθαυμασε, και
ειπε τοις ακολουθουσιν· αμην
λεγω υμιν, ουδε
εν τῳ Ισραηλ τοσαυτην πιστιν
ευρον.

Luke vii. 1—10.

6, 7. Κυριε, μη σκυλλου· ου
γαρ ειμι ικανος ινα υπο την
στεγην μου εισελθης· διο ουδε
εμαυτον ηξιωσα προς σε ελθειν·
αλλα ειπε λογῳ και
ιαθησεται ὁ παις μου.

8. Και γαρ εγω ανθρωπος
ειμι υπο εξουσιαν τασσομενος,
εχων υπ' εμαυτον στρατιωτας·
και λεγω τουτῳ, πορευθητι,
και πορευεται· και αλλῳ,
ερχου και ερχεται· και τῳ
δουλῳ μου, ποιησον τουτο, και
ποιει.

9. Ακουσας δε ταυτα ὁ
Ιησους εθαυμασεν αυτον· και
στραφεις τῳ ακολουθουντι αυτῳ
οχλῳ, ειπε· λεγω υμιν, ουδε
εν τῳ Ισραηλ τοσαυτην πιστιν
ευρον.

SECT. II.

Cure of the centurion's ſervant at Capernaum.

REMARKS.

* Λογῳ. *G.* If we adopt this reading, St. Matthew's text agrees with that of St. Luke, though the latter has additions not contained in the former.

SECT. III.

Christ's discourse with certain persons, who wished to become his disciples.

Matth. viii. 19—22.

20. Αἱ αλωπεκες φωλεὸς εχουσι, και τα πετεινα τ̃ε ερανε κατασκηνωσεις· ὁ δε υἱος τ̃ε ανθρωπε ȣκ εχει πȣ̃ την κεφαλην κλινῃ.

22. Ὁ δε Ἰησȣς ειπεν αυτῳ, ακολȣθει μοι, και αφες τȣς νεκρȣς θαψαι τȣς ἑαυτων νεκρȣς [a].

Luke ix. 57—62.

58. Αἱ αλωπεκες φωλεȣς εχȣσι, και τα πετεινα τ̃ε ερανε κατασκηνωσεις· ὁ δε υἱος τ̃ε ανθρωπε ȣκ εχει πȣ̃ την κεφαλην κλινῃ.

60. Ειπε δε αυτῳ ὁ Ἰησȣς· αφες τȣς νεκρȣς θαψαι τȣς ἑαυτων νεκρȣς.

SECT. III.

Chriſt's diſcourſe with certain perſons, who wiſhed to become his diſciples.

REMARKS.

* In the Syriac verſion theſe words are rendered by ܠܡܩܒܪ ܡܝܬ̈ܐ ܡܝܬ̈ܐ, 'ſine mortuos ſepelientes mortuos ſuos,' that is, 'ſine mortuos ſepelire mortuos ſuos,' for in Syriac the participle is frequently uſed inſtead of the infinitive. Hence Bolten in a Note to his German tranſlation of St. Matthew's Goſpel, p. 138. (Bericht des Matthæus, Altona, 1792, 8vo.) conjectures, that theſe were the words of Chriſt, as firſt committed to writing in Syriac or Chaldee, but that his real meaning was different from that which is expreſſed in the tranſlation of them exhibited in the Greek texts of St. Matthew and St. Luke. He ſuppoſes namely, that ܠܡܩܒܪ was intended to expreſs, not 'ſepelientes,' but 'ſepelientibus,' like ܠܡܩܒ̈ܪܐ, ſince ܠ, the ſign of the dative, is frequently underſtood. The meaning of the Syriac words will then be, 'Relinque mortuos ſepelientibus mortuos ſuos.' This is certainly a very ingenious conjecture, as it is much more intelligible, when we ſay, 'Leave the dead to thoſe, whoſe office it is to bury the dead,' than when we ſay, 'Leave the dead to bury the dead,' which, after all the pains, which commentators have beſtowed on it, ſtill remains, as Weiſtein ſays, ſententia paradoxa. Now admitting that this conjecture, which Eichhorn (Allg. Bib. Vol. V. p. 970.) has likewiſe adopted, be true, the queſtion to be aſked in our preſent inquiry is this: Is it probable that two independent tranſlators ſhould deviate from the meaning of their original, not only in the ſame place, but preciſely in the ſame manner? If the paſſage occurred either in St. Matthew alone, or in St. Luke alone, one might conjecture, that the Greek text was originally αφες τους νεκρους θαψασι τους ἑαυτων νεκρους, and that through an overſight of tranſcribers the σ in θαψασι was omitted, and the participle thus converted into the infinite θαψαι. But that the ſame overſight ſhould have happened in both places is not probable.

SECT. IV.

Parable of the plenteous harveſt and the few labourers.

Matth. ix. 37, 38.	Luke x. 2.
Ὁ μεν θερισμος πολυς, οἱ δε εργαται ολιγοι. Δεηθητε ουν του κυριου του θερισμου, ὁπως εκβαλῃ εργατας εις τον θερισμον αὐτου.	Ὁ μεν θερισμος πολυς, οἱ δε εργαται ολιγοι. Δεηθητε ουν του κυριου του θερισμου, ὁπως εκβαλλῃ εργατας εις τον θερισμον αὐτου.

SECT. V.

Chriſt's diſcourſe on the meſſage of John the Baptiſt.

Matth. xi. 2—19.	Luke vii. 19—35.
3. Συ ει ὁ ερχομενος, η ἑτερον προσδοκωμεν;	19. Συ ει ὁ ερχομενος, αλλον προσδοκωμεν;
45. Και αποκριθεις ὁ Ιησους ειπεν αυτοις· πορευθεντες απαγγειλατε Ιωαννῃ ἁ ακουετε και βλεπετε. τυφλοι αναβλεπουσι, και χωλοι περιπατουσι, λεπροι καθαριζονται, και κωφοι ακουουσι, νεκροι εγειρονται, και πτωχοι ευαγγελιζονται.	22. Και αποκριθεις ὁ Ιησους ειπεν αὐτοις· πορευθεντες απαγγειλατε Ιωαννῃ ἁ ειδετε και ηκουσατε· ὁτι τυφλοι αναβλεπουσι, χωλοι περιπατουσι, λεπροι καθαριζονται, κωφοι ακουουσι, νεκροι εγειρονται, πτωχοι ευαγγελιζονται.
6. Και μακαριος εστιν, ὁς εαν μη σκανδαλισθῃ εν εμοι.	23. Και μακαριος εστιν, ὁς εαν μη σκανδαλισθῃ εν εμοι.

SECT. IV.

Parable of the plenteous harveſt and the few labourers.

REMARKS.

SECT. V.

Chriſt's diſcourſe on the meſſage of John the Baptiſt.

REMARKS.

Matth. xi. 2—19.	Luke vii. 19—35.
7. Τουτων δε πορευομενων ηρξατο ὁ Ιησους λεγειν τοις οχλοις περι Ιωαννου· τι εξηλθετε εις την ερημον θεασασθαι; καλαμον ὑπο ανεμου σαλευομενον;	24. Απελθοντων δε των αγγελων Ιωαννου, ηρξατο λεγειν προς τους οχλους περι Ιωαννου· τι εξεληλυθατε[a] εις την ερημον θεασασθαι; καλαμον ὑπο ανεμου σαλευομενον;
8. Αλλα τι εξηλθετε ιδειν; ανθρωπον εν μαλακοις ἱματιοις ημφιεσμενον; ιδου οι τα μαλακα φορουντες εν τοις οικοις των βασιλεων εισιν.	25. Αλλα τι εξεληλυθατε ιδειν; ανθρωπον εν μαλακοις ἱματιοις ημφιεσμενον; ιδου οι εν ἱματισμῳ ενδοξῳ και τρυφῃ ὑπαρχοντες εν τοις βασιλειοις εισιν.
9. Αλλα τι εξηλθετε ιδειν; προφητην; ναι λεγω ὑμιν, και περισσοτερον προφητου.	26. Αλλα τι εξεληλυθατε ιδειν; προφητην; ναι λεγω ὑμιν και περισσοτερον προφητου.
10. Ουτος γαρ εστι, περι ου γεγραπται· ιδου εγω αποστελλω τον αγγελον μου προ προσωπου σου, ὁς κατασκευασει την ὁδον σου εμπροσθεν σου[b].	27. Ουτος εστι περι ου γεγραπται· ιδου εγω αποστελλω τον αγγελον μου προ προσωπου σου, ὁς κατασκευασει την ὁδον σου εμπροσθεν σου
11. Αμην λεγω ὑμιν, ουκ εγηγερται εν γεννητοις γυναικων[c] μειζων Ιωαννου του βαπτιστου· ὁ δε μικροτερος εν τῃ βασιλεια των ουρανων μειζων αυτου εστι.	28. Λεγω γαρ ὑμιν, μειζων εν γεννητοις γυναικων προφητης Ιωαννου του βαπτιστου ουδεις εστιν· ὁ δε μικροτερος εν τῃ βασιλεια του Θεου μειζων αυτου εστι.
12—15. An insertion, not contained in St. Luke's text.	29, 30. An insertion, not contained in St. Matthew's text.

REMARKS.

[a] Throughout the whole of this ſection, where St. Matthew has ηλθε and ηλθετε, St. Luke has the Attic form εληλυθε and εληλυθατε.

[b] In this quotation from Malachi iii. 1. the words uſed by St. Matthew and St. Luke are preciſely the ſame: yet they materially differ from the words of the LXX. which are, ιδου, εξαποστελλω τον αγγελον μου, και επιβλεψεται οδον προ προσωπου μου: and moreover theſe words of the LXX. are a cloſe tranſlation of the Hebrew text in this paſſage, הנני שלח מלאכי ופנה־דרך לפני. Further, the ſame quotation is made by St. Mark, though in a different place, viz. ch. i. 2. and in the very ſame words, which are here uſed by St. Matthew and St. Luke. Now would this cloſe verbal agreement, under theſe circumſtances, be poſſible, if the Goſpels of St. Matthew, St. Mark, and St. Luke contained three independent tranſlations of a Hebrew or Chaldee original?

[c] The expreſſion γεννητος γυναικων uſed in this place both by St. Matthew and St. Luke occurs no where elſe in the whole New Teſtament.

Matth. xi. 2—19.

16, 17. Τινι δε ὁμοιωσω την γενεαν ταυτην; ὁμοια εστι παιδαριοις[d] εν αγοραις καθημενοις, και προσφωνουσι τοις ἑταιροις αὐτων, και λεγουσιν· ηυλησαμεν ὑμιν, και ουκ ωρχησασθε· εθρηνησαμεν ὑμιν, και ουκ εκοψασθε[e].

18. Ηλθε γαρ Ιωαννης μητε εσθιων, μητε πινων, και λεγουσι δαιμονιον εχει.

19. Ηλθεν ὁ υἱος του ανθρωπου εσθιων και πινων· και λεγουσιν ἰδου ανθρωπος φαγος και οινοποτης, τελωνων φιλος, και ἁμαρτωλων· και εδικαιωθη ἡ σοφια απο των τεκνων αὐτης.

Luke vii. 19—35.

31, 32. Τινι ουν ὁμοιωσω τους ανθρωπους της γενεας ταυτης; και τινι εισιν ὁμοιοι; ὁμοιοι εισι παιδιοις τοις εν αγορα καθημενοις και προσφωνουσιν αλληλοις, και λεγουσιν· ηυλησαμεν ὑμιν, και ουκ ωρχησασθε· εθρηνησαμεν ὑμιν, και ουκ εκλαυσατε.

33. Εληλυθε γαρ Ιωαννης ὁ βαπτιστης, μητε αρτον εσθιων, μητε οινον πινων, και λεγετε δαιμονιον εχει.

34, 35. Εληλυθεν ὁ υἱος του ανθρωπου εσθιων και πινων· και λεγετε ἰδου ανθρωπος φαγος και οινοποτης, τελωνων φιλος[f], και ἁμαρτωλων· και εδικαιωθη ἡ σοφια απο των τεκνων αὐτης πασων.

REMARKS.

[d] παιδίοις. *G.*

[e] Ver. 16, 17, I produce here merely for the ſake of connexion, and not as inſtances of verbal agreement.

[f] φίλος τελωνων. *G.*

SECT. VI.

Woe denounced to Chorazin, Bethſaida, and Capernaum.

Matth. xi. 20—30.

21. Ουαι σοι, Χοραζιν, ουαι σοι, Βηθσαιδαν[a]· ὁτι ει εν Τυρῳ και Σιδωνι εγενοντο αἱ δυναμεις αἱ γενομεναι εν ὑμιν, παλαι αν εν σακκῳ και σποδῳ μετενοησαν.

22. Πλην λεγω ὑμιν· Τυρῳ και Σιδωνι ανεκτοτερον εσται εν ἡμερᾳ κρισεως, η ὑμιν.

23. Και συ Καπερναουμ, ἡ ἑως του ουρανου ὑψωθεισα, ἑως ᾅδου καταβιβασθηση.

The remaining part of this verſe, and ver. 24, are not contained in St. Luke's text.

25, 26. Εξομολογουμαι σοι, πατερ, κυριε του ουρανου και της γης, ὁτι απεκρυψας ταυτα απο σοφων και συνετων, και απεκαλυψας αυτα νηπιοις. ναι, ὁ πατηρ, ὁτι ουτως εγενετο ευδοκια εμπροσθεν σου.

27. Παντα μοι παρεδοθη ὑπο του πατρος μου· και ουδεις επιγινωσκει τον ὑιον, ει μη ὁ πατηρ· ουδε τον πατερα τις επιγινωσκει, ει μη ὁ ὑιος, και ᾧ εαν βουληται ὁ ὑιος αποκαλυψαι.

Luke x. 13—15. 21, 22.

13. Ουαι σοι, Χοραζιν, ουαι σοι Βηθσαιδα· ὁτι ει εν Τυρῳ και Σιδωνι εγενοντο αἱ δυναμεις αἱ γενομεναι εν ὑμιν, παλαι αν εν σακκῳ και σποδῳ καθημεναι μετενοησαν.

14. Πλην Τυρῳ και Σιδωνι ανεκτοτερον εσται εν τῃ κρισει, η ὑμιν.

15. Και συ Καπερναουμ, ἡ ἑως του ουρανου ὑψωθεισα, ἑως ᾅδου καταβιβασθηση.

21. Εξομολογουμαι σοι, πατερ, κυριε του ουρανου και της γης, ὁτι απεκρυψας ταυτα απο σοφων και συνετων, και απεκαλυψας αυτα νηπιοις· ναι, ὁ πατηρ[b], ὁτι ουτως εγενετο ευδοκια εμπροσθεν σου[c].

22. Παντα παρεδοθη μοι[d] ὑπο του πατρος μου· και ουδεις γινωσκει τις εστιν ὁ ὑιος, ει μη ὁ πατηρ· και τις εστιν ὁ πατηρ, ει μη ὁ ὑιος, και ᾧ εαν βουληται ὁ ὑιος αποκαλυψαι[e].

SECT. VI.

Woe denounced to Chorazin, Bethſaida, and Capernaum.

REMARKS.

[a] Βηθσαιδα. C. D. K. L. It is likewiſe thus written by Origen.

[b] It is remarkable that St. Matthew and St. Luke here agree in uſing the nominative ὁ πατηρ as equivalent to the vocative πατερ, though they have never done ſo on any other occaſion, and though they had both uſed the vocative immediately before.

[c] In the common editions is added at the end of this verſe, και στραφεις προς τους μαθητας ειπε: but Grieſbach has very rightly rejected it.

[d] μοι παρεδοθη. G.

[e] From the preceding ſtatement it appears that the *whole* of this ſection in St. Luke's text agrees, with a very few exceptions, word for word with that of Matthew.

Matth. xi. 20—30.	Luke x. 13—15. 21, 22.
28—30. To theſe two verſes there is nothing, which correſponds in St. Luke's text.	

SECT. VII.

Additions peculiar to St. Matthew and St. Luke, in Chriſt's confutation of the opinion, that he caſt out devils by Beelzebub.

Matth. xii. 27, 28. 30.	Luke xi. 19, 20. 23.
27. Και ει εγω εν Βεελζεβελ εκβαλλω τα δαιμονια, οἱ υἱοι ὑμων εν τινι εκβαλλουσι; δια τουτο αὐτοι ὑμων εσονται κριται;	19. Ει δε εγω εν Βεελζεβελ εκβαλλω τα δαιμονια, οἱ υἱοὶ ὑμων ἐν τινι εκβαλλουσι; δια τουτο κριται ὑμων αὐτοι εσονται.
28. Ει δε εγω εν πνευματι Θεου εκβαλλω τα δαιμονια, αρα εφθασεν εφ' ὑμας ἡ βασιλεια του Θεου.	20. Ει δε . εν δακτυλῳ Θεου εκβαλλω τα δαιμονια, αρα εφθασεν εφ' ὑμας ἡ βασιλεια του Θεου.
30. Ὁ μη ων μετ' εμου, κατ' εμου εστι· και ὁ μη συναγων μετ' εμου, σκορπιζει.	23. Ὁ μη ων μετ' εμου, κατ' εμου εστι· και ὁ μη συναγων μετ' εμου, σκορπιζει.

REMARKS.

SECT. VII.

Additions peculiar to St. Matthew and St. Luke, in Chriſt's confutation of the opinion, that he caſt out devils by Beelzebub.

REMARKS.

SECT. VIII.

Christ's censure of certain persons, who required of him a sign.

Matth. xii. 38—45.

41. Ανδρες Νινευιται αναστησονται εν τη κρισει μετα της γενεας ταυτης, και κατακρινουσιν αυτην, ὁτι μετενοησαν εις το κηρυγμα Ιωνα· και ιδε, πλειον Ιωνα ὡδε.

42. Βασιλισσα νοτε εγερθησεται εν τη κρισει μετα της γενεας ταυτης, και κατακρινει αυτην· ὁτι ηλθεν εκ των περατων της γης, ακουσαι την σοφιαν Σολομωντος· και ιδε πλειον Σολομωντος ὡδε.

43, 44. Ὁταν δε το ακαθαρτον πνευμα εξελθη απο του ανθρωπου, διερχεται δι' ανυδρων τοπων, ζητουν αναπαυσιν, και μη' ευρισκει· τοτε λεγει επιστρεψω εις τον οικον μου, ὁθεν εξηλθον· και ελθον ευρισκει σχολαζοντα, σεσαρωμενον, και κεκοσμημενον.

45. Τοτε πορευεται, και παραλαμβανει μεθ' εαυτου επτα ετερα πνευματα πονηροτερα εαυτου, και εισελθοντα κατοικει εκει· και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων.

Luke xi. 24—32.

32. Ανδρες Νινευι αναστησονται εν τη κρισει μετα της γενεας ταυτης, και κατακρινουσιν αυτην· ὁτι μετενοησαν εις το κηρυγμα Ιωνα· και ιδε πλειον Ιωνα ὡδε.

31 Βασιλισσα νοτε εγερθησεται εν τη κρισει μετα των ανδρων της γενεας ταυτης και κατακρινει αυτους· ὁτι ηλθεν εκ των περατων της γης ακουσαι την σοφιαν Σολομωντος· και ιδε πλειον Σολομωντος ὡδε.

24, 25. Ὁταν το ακαθαρτον πνευμα εξελθη απο του ανθρωπου, διερχεται δι' ανυδρων τοπων, ζητουν αναπαυσιν, και μη ευρισκον. λεγει υποστρεψω εις τον οικον μου, ὁθεν εξηλθον· και ελθων ευρισκει σεσαρωμενον, και κεκοσμημενον.

26. Τοτε πορευεται και παραλαμβανει επτα ετερα πνευματα πονηροτερα εαυτου, και εισελθοντα κατοικει εκει· και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων.

SECT. VIII.

Chriſt's cenſure of certain perſons, who required of him a ſign.

REMARKS.

[a] Νινευιται is the reading alſo of St. Luke's Goſpel in the Codd. Alexandrinus, Vaticanus, Ephrem, Stephani [n], Des Camps, and fifty-eight other Greek MSS.

SECT. IX.

Farable of the leaven.

Matth. xiii. 33.

Ὁμοια εστιν ἡ βασιλεια των ουρανων ζυμῃ, ἣν λαβουσα γυνη ενεκρυψεν εις αλευρου σατα τρια, ἑως οὗ εζυμωθη ὁλον.

Luke xiii. 20, 21.

Ομοια εστι[a] ζυμῃ, ἣν λαβουσα γυνη ενεκρυψεν εις αλευρου σατα τρια, ἑως οὗ εζυμωθη ὁλον.

SECT. X.

Chriſt's lamentation over the fate of Jeruſalem.

Matth. xxiii. 37—39.

Ἱερουσαλημ, Ἱερουσαλημ, ἡ ἀποκτεινουσα τους προφητας, και λιθοβολουσα τους απεσταλμενους προς αὐτην, ποσακις ηθελησα επισυναξαι τα τεκνα σου, ὃν τροπον επισυναγει ορνις τα νοσσια ἑαυτης ὑπο τας πτερυγας, και ουκ ηθελησατε; Ιδου αφιεται ὑμιν ὁ οικος ὑμων ερημος· λεγω γαρ ὑμιν· ου μη με ιδητε, ἑως ἂν ειπητε, ευλογημενος ὁ ερχομενος εν ονοματι κυριου.

Luke xiii. 34, 35.

Ἱερουσαλημ, Ἱερουσαλημ, ἡ αποκτεινουσα τους προφητας, και λιθοβολουσα τους απεσταλμενους προς αὐτην, ποσακις ηθελησα επισυναξαι τα τεκνα σου, ὃν τροπον ορνις την ἑαυτης νοσσιαν[a] ὑπο τας πτερυγας, και ουκ ηθελησατε; Ιδου αφιεται ὑμιν ὁ οικος ὑμων ερημος[b]. αμην[c] δε λεγω ὑμιν, ὁτι ου μη με ιδητε ἑως ἂν ἡξῃ ὁτε[d] ειπητε, ευλογημενος ὁ ερχομενος εν ονοματι κυριου.

SECT. IX.

Parable of the leaven.

REMARKS.

The nominative is not expreſſed here by St. Luke, becauſe he had uſed it in the preceding ſentence.

SECT. X.

Chriſt's lamentation over the fate of Jeruſalem.

REMARKS.

[a] Τα ἑαυτης πασια. A. D. K. M.

[b] — ερημος. G.

[c] — αμην. G.

[d] ἡξη ὁτε. B. K. L. Syr. Copt. Arm.

SECT. XI.

Parable of the faithful and unfaithful servants.

Matth. xxiv. 45—51.

46. Μακαριος ὁ δουλος εκεινος, ὁν ελθων ὁ κυριος αυτου ευρησει ποιουντα ουτως.

47. Αμην λεγω υμιν ὁτι επι πασι τοις υπαρχουσιν αυτου καταστησει αυτον.

48. Εαν δε ειπη ὁ κακος δουλος εκεινος εν τη καρδια αυτου· χρονιζει ὁ κυριος μου, κ.τ.λ.

50. Ηξει ὁ κυριος του δουλου εκεινου εν ημερᾳ, η ου προσδοκᾳ, και εν ὡρᾳ η ου γινωσκει, και διχοτομησει αυτον.

Luke xii. 42—48.

43. Μακαριος ὁ δουλος εκεινος, ὁν ελθων ὁ κυριος αυτου ευρησει ποιουντα ουτως.

44. Αληθως λεγω υμιν, ὁτι επι πασι τοις υπαρχουσιν αυτου καταστησει αυτον.

45. Εαν δε ειπη ὁ δουλος εκεινος εν τη καρδια αυτου· χρονιζει ὁ κυριος μου, κ.τ.λ.

46. Ηξει ὁ κυριος του δουλου εκεινου εν ημερᾳ, η ου προσδοκᾳ, και εν ὡρᾳ, η ου γινωσκει, και διχοτομησει αυτον.

SECT. XI.

Parable of the faithful and unfaithful ſervants.

REMARKS.

* Inſtead of ἡν ὁ προσδοκᾷ, and ἡν ὁ γινωσκει, both St. Matthew and St. Luke agree in the ſame place in uſing ᾗ ὁ προσδοκᾷ, and ᾗ ὁ γινωσκει, according to the rule, which grammarians call attraction. This is the only verſe throughout the whole Goſpel of St. Matthew, in which this conſtruction is found, and therefore St. Matthew's agreement with St. Luke in this verſe is the more remarkable.

SECT. XII.

Parable of a prince, who travelled into a diſtant country.

Matth. xxv. 14—30. | Luke xix. 11—28.

Throughout the whole of this long ſection there is not a ſingle inſtance of verbal agreement, except in a *part* of one verſe, Matth. xxv. 29. Luke xix. 26[a].

SECT. XII.

Parable of a prince, who travelled into a diſtant country.

REMARKS.

[a] In the portion Luke ix. 51—xviii. 14. there are likewiſe ſeveral ſections, which St. Matthew has in detached parts of his Goſpel, but in very different words. For inſtance,

Luke xi. 39—52.	Matth. xxiii. 4—7. 23—36.
xii. 1—9.	x. 26—33.
xiv. 16—24.	xxii. 1—14.
xv. 3—7.	xviii. 12—14.

RESULT

OF THE

PRECEDING STATEMENT.

THE preceding ſtatement of parallel and coincident paſſages from the Goſpels of St. Matthew, St. Mark, and St. Luke, exhibits many very remarkable phænomena, which will be found of conſiderable uſe in determining the origin and compoſition of our three firſt Goſpels. But before I point them out, I will propoſe, partly for the ſake of perſpicuity, partly for the ſake of brevity, the following notation, which may be adopted in the deſcription of theſe phænomena.

Let ℵ denote all thoſe parts of the XLII. general ſections, which are contained in all three Evangeliſts[a].

Let

[a] Though each of the XLII. general ſections contains a principal tranſaction, which is recorded in all three Goſpels, yet as certain circumſtances attending the ſame tranſaction are ſometimes noted by St. Matthew and St. Mark, but not by St. Luke, at other times by St. Mark and St. Luke, but not by St. Matthew, at other times again by St. Matthew and St. Luke, but not by St. Mark, it is neceſſary to diſtinguiſh thoſe parts of the XLII. general ſections, which are common to all three Goſpels, from the additions, which are found in only two.—With the additions, which each Evangeliſt has peculiar to himſelf, we are at preſent not concerned, becauſe our inquiry now relates only to a compariſon of the paſſages, which are found in more than one Goſpel. Of the parts, which are peculiar to each Goſpel notice will be taken hereafter, when the phænomena, not in the verbal agreement, but in the contents of the Goſpels, come under conſideration.

Let α denote the additions made to $\aleph$ in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke.

β the additions made to $\aleph$ in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew.

γ the additions made to $\aleph$ in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark.

In the preceding Table of parallel passages, $\aleph$, with the additions α, β, γ, belong to the First Division.

A whole sections found in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke. These belong to the Second Division.

B whole sections found in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew. These belong to the Third Division.

Γ whole sections found in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark. These belong to the Fourth Division.

St. Matthew's Gospel then contains	$\aleph+\alpha+\gamma+A+\Gamma$
St. Mark's Gospel	$\aleph+\alpha+\beta+A+B$
St. Luke's Gospel	$\aleph+\beta+\gamma+B+\Gamma$

besides those parts which each Evangelist has peculiar to himself.

This notation being adopted, I will now point out the several remarkable phænomena in the verbal agreement and disagreement of our three first Gospels, and arrange them in the order of the four divisions above stated.

FIRST DIVISION: CONTAINING ℵ, WITH THE ADDITIONS α, β, γ.

1. In ℵ:

a). We meet with ſeveral examples in which all three Goſpels verbally coincide: but theſe examples are not very numerous, and contain in general only one or two, or at the outſide three ſentences together.

b). The examples of verbal agreement in ℵ between St. Matthew and St. Mark are very numerous, and ſeveral of them are very long and remarkable, eſpecially in Sect. XIV. XXXV. XXXVII. XXXVIII. XXXIX.

c). On the other hand, not one of thoſe ſections, which in St. Matthew's Goſpel occupy different places from thoſe, which they occupy in St. Mark's Goſpel, exhibits a ſingle inſtance of verbal agreement between St. Matthew and St. Mark. Thus beſide Sect. V. and XI. there are not leſs than five ſucceſſive ſections, namely, XV. XVI. XVII. XVIII. XIX [b]. throughout which there is not a verbal agreement in any one ſentence, though Sect. XIV. affords a very long example of cloſe verbal coincidence, and Sect. XX. likewiſe affords examples. This phænomenon will be more fully explained in Ch. 16.

[b] The five ſections XV—XIX, include that portion of St. Mark's Goſpel, which begins with ch. iv. 35. and ends with ch. vi. 29. and contains 78 verſes, which is the largeſt interruption in St. Mark's verbal agreement with St. Matthew throughout the whole of St. Mark's Goſpel: for every other chapter beſides ch. v. has one or more inſtances of verbal agreement with St. Matthew, as may be ſeen on turning to the Firſt and Second Diviſions, in the Table of parallel and coincident paſſages.

d). But in no inſtance throughout ℵ does St. Mark fail to agree verbally with St. Matthew, where St. Luke agrees verbally with St. Matthew.

e). There are frequent inſtances of verbal agreement in ℵ between St. Mark and St. Luke: though they are neither ſo numerous nor ſo long, as thoſe between St. Matthew and St. Mark.

f). Upon the whole, the examples of verbal diſagreement between St. Mark and St. Luke are much more numerous than the examples of agreement: yet throughout all ℵ St. Mark never fails to agree verbally with St. Luke, where St. Matthew agrees verbally with St. Luke.

g). In ſeveral ſections, St. Mark's text agrees in one place with that of St. Matthew, in another place with that of St. Luke, and therefore appears at firſt ſight to be a compound of both.

b). There is not a ſingle inſtance of verbal coincidence between St. Matthew and St. Luke only, throughout all ℵ: for throughout all ℵ they invariably relate the ſame thing in different words, except in the paſſages, where both of them agree at the ſame time with St. Mark.

i). Conſequently in no part of ℵ does St. Matthew's Greek text agree partly with that of St. Mark, and partly with that of S. Luke, nor St. Luke's text partly with that of St. Matthew, and partly with that of St. Mark, as was juſt obſerved of St. Mark's text.

2. In *a* St. Matthew and St. Mark agree verbally in ſeveral inſtances, as may be ſeen on turning to Sect. I. XIV. XXI. XXXV. XXXVIII. XLI. XLII. On the other

hand, in the longeſt and the moſt remarkable of all the additions [a] (Matth. xiv. 3—12. Mark vi. 17—29.) they relate the ſame thing throughout in totally different words.

3. In β I have diſcovered only one inſtance of verbal agreement between St. Mark and St. Luke, and that a very ſhort one, namely, Mark x. 15. Luke xviii. 17. in Sect. XXVI. This is the more remarkable as the additions β are very numerous [c].

4. In γ the relation which St. Matthew's Goſpel bears to that of St. Luke, is very different from that, which the two Goſpels bear to each other in ℵ: for in γ there are inſtances of very remarkable verbal coincidence. See Sect. I. III. XXXI.

[a] For inſtance,

Mark	Luke
i. 45.	vi. 15, 16.
ii. 4.	v. 19.
iii. 3.	vi. 8.
v. 3—6.	viii. 27, 28.
8—10.	29—31.
15, 16.	34—36.
26.	43.
29—33.	44—47.
35, 36.	49, 50.
42, 43.	55, 56.
vi. 15, 16.	8, 9.
30, 31.	10.

All theſe (and the reſt are of the ſame kind) are examples of additions to ℵ in the Goſpels of St. Mark and St. Luke, in which the ſame things are related in totally different words.

SECOND

SECOND DIVISION: CONTAINING A.

In A, the relation, which St. Matthew's Goſpel bears to that of St. Mark, in reſpect to verbal agreement, continues the ſame, as it was in ℵ and α, as may be ſeen on turning to the examples quoted in this diviſion.

THIRD DIVISION: CONTAINING B.

In B, the relation, which St. Mark and St. Luke bear to each other is very different from that, which they bear to each other in ℵ, and is ſimilar to that, which they bear to each other in β. For among the ſections peculiar to St. Mark and St. Luke, theſe two Evangeliſts agree verbally in no other place, than a ſingle paſſage of the firſt ſection: and even there, in all that precedes and follows that paſſage, St. Mark and St. Luke relate the ſame thing in very different words [d].

FOURTH DIVISION: CONTAINING Γ.

In Γ, the relation, which the Goſpels of St. Matthew and St. Luke bear to each other, is the very reverſe of that, which they bear to each other in ℵ, and is ſimilar to that, which they bear in γ, as may be ſeen on turning to the examples quoted in the Fourth Diviſion.

Theſe facts being admitted, we have a certain criterion, by which we may judge of every hypotheſis on the origin of our three firſt Goſpels; for it is obvious that

[d] This whole ſection is particularly analyſed in Eichhorn's Allgem. Bibl. Vol. VI. p. 957—960.

that whatever ſuppoſition be the true one, it muſt account for all theſe phænomena, and that a ſuppoſition, if it does not account for theſe phænomena, cannot be the true one.

CHAP. VIII.

THE SUPPOSITION, THAT THE SUCCEEDING EVANGELISTS COPIED FROM THE PRECEDING, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

LET us apply this criterion in the firſt place to the ſuppoſition, which many years ago was very generally received, 'that the ſucceeding Evangeliſts copied from the preceding.'

Lardner, Eichhorn, Halfeld, and Ruſſwurm, in the works, which have been quoted above, have produced very cogent, and, as far as I can judge, unanſwerable arguments to prove, that the ſucceeding Evangeliſts, in whatever order they may be ſuppoſed to have written, had no knowledge of the writings of the preceding. Though it is unneceſſary to repeat what has been written by others, and is likewiſe generally known, it may be obſerved that all their arguments are reducible to this principle, that if one Evangeliſt had uſed the Goſpel of the other, the *contents* of his own Goſpel would in many places have been very different from what they really are; namely, that apparent contradictions would have been avoided, and that remarkable facts, circumſtances, determinations of time, &c. obſervable in the one, would not have been omitted in the other. But ſince the ſuppoſition, that one Evangeliſt copied from another, has been adopted by ſo many critics, in conſequence of the verbal harmony of the Evangeliſts, it cannot be tried by a fairer teſt, than the

the phænomena in that very harmony, which it is aſſumed to explain. For if theſe are ſuch, as cannot be explained by it, the chief reaſon for our adoption of it ceaſes to exiſt: and if they are likewiſe incompatible with it, we muſt conclude that the ſuppoſition is falſe.

In the firſt place therefore we will try that particular ſuppoſition, which among all the hypotheſes of this kind has been the beſt defended, that St. Mark made uſe of the Goſpels of St. Matthew and St. Luke in the compoſition of his own Goſpel. On this ſuppoſition, wherever St. Mark and St. Luke relate the ſame thing in the ſame words, St. Mark retained both the matter and the words which had been uſed by St. Luke: but wherever St. Mark and St. Luke relate the ſame thing in different words, St. Mark, though he retained the matter, did not retain the words, which had been uſed by St. Luke, but ſubſtituted others in their ſtead. Now ſince St. Luke's Greek ſtyle is certainly preferable to that of St. Mark, no reaſon can be aſſigned, why St. Mark, if he ſometimes retained the words of St. Luke, ſhould at other times reject them, and uſe merely ſynonymous expreſſions, by which the narrative was not rendered more accurate and perſpicuous than it was before. It could not have been St. Mark's intention to keep his readers in the dark in reſpect to the Goſpel or Goſpels, which he uſed in the compoſition of his own, for if he had, he would have retained in no inſtance the words of St. Luke. But if this was not his intention, he could not have propoſed the leaſt benefit to himſelf, any more than to his readers, by an alteration of St. Luke's words: and it is not reaſonable to ſuppoſe, that any man would voluntarily ſubmit to a labour, from which he knew, that neither he himſelf nor any one elſe could derive the leaſt advantage. However I will not inſiſt on this argument, ſince it ſhews nothing more than the improbability that St. Mark made uſe of St. Luke's Goſpel: for one writer *may* copy from another, and ſometimes copy verbally, at other times not, even though we can aſſign no reaſon for his ſo doing.

But the following phænomenon preſents obſtacles to the ſuppoſition, which it is very difficult, if not impoſſible, to ſurmount: namely, that the examples of verbal agreement between St. Mark and St. Luke are ſo confined to ℵ, that only one ſhort inſtance is to be found among the numerous additions β, and only one among the ſections B, which is likewiſe confined to a ſingle ſentence[e]. If then we attempt to explain the examples of verbal agreement, in the Goſpels of St. Mark and St. Luke, on the ſuppoſition that in thoſe inſtances St. Mark copied verbally from St. Luke, and the examples, in which they relate the ſame thing in different words, on the ſuppoſition that in thoſe inſtances St. Mark retained the matter but rejected the words of St. Luke, we muſt neceſſarily ſuppoſe that St. Mark was able to diſtinguiſh the additions β, and the ſections B, in St. Luke's Goſpel, from ℵ, and that he purpoſely avoided verbal tranſcription in β and B, though he frequently tranſcribed verbally in ℵ: for the additions β and B, as well as the examples of verbal agreement between St. Mark and St. Luke in ℵ, are too numerous to admit the ſuppoſition that mere accident could have produced the effect in queſtion. But β, B, and ℵ are ſo interwoven with each other, as well in the Goſpel of St. Luke, as in the Goſpel of St. Mark, that no one, who reads their Goſpels ſingly can poſſibly diſtinguiſh them: for they are portions, which we have ſeparated from each other by no other proceſs, than by a collation of St. Luke's Goſpel, not only with that of St. Matthew, but likewiſe with that of St. Mark. How then, it may be aſked, could St. Mark, before his own Goſpel exiſted, have made ſuch an analyſis? It muſt be granted however that there was one method, and one method only, by which, from a compariſon of the Goſpels only of St. Matthew and St. Luke, he might have made ſuch diſtinctions, as might afterwards have led him to the diſtinctions in queſtion. Before St. Mark had written his

[e] The cauſe of each of theſe ſingle exceptions will be aſſigned hereafter.

his Gospel, β and B were a part of the matter, which was peculiar to the Gospel of St. Luke[f]: and if St. Mark derived the materials of his own Gospel, according to the present supposition, partly from that of St. Matthew, partly from that of St. Luke, the insertions β, and the entire sections B were those particular passages, which St. Mark selected out of the matter, which was peculiar to St. Luke's Gospel. If then St. Mark really made such an accurate collation of St. Luke's Gospel with that of St. Matthew, as enabled him to note in the former not only all the larger portions, which were peculiar to St. Luke, but likewise each single sentence, which St. Luke had more than St. Matthew in the portions common to both, he had it in his power to distinguish them from the other matter, which he copied from St. Luke's Gospel, so as to be enabled to avoid, if he chose it, literal transcription in β and B. But that St. Mark made such an accurate collation, as would have been necessary to answer this purpose is not very credible. Besides, if it be admitted that St. Mark had made such a collation, and that he had noted in his copy of St. Luke's Gospel all the passages, which were not in St. Matthew's Gospel, in the number of which passages β and B were included, it is inconceivable that St. Mark, who frequently agrees word for word with St. Luke in ℵ, where St. Matthew likewise has the same matter but in different words, should make it a rule, whenever he came to any one of the additions β and B, where St. Matthew deserted him, and he could only derive assistance from St. Luke, to reject the words of St. Luke, and to relate the same thing in different words[g]. If St. Mark,

[f] Namely among our three first *canonical* Gospels, with which alone we are at present concerned.

[g] See for instance Sect. VI. VII. X. of the First Division. Each of these sections exhibits examples of verbal agreement between St. Mark and St. Luke in ℵ, and of verbal disagreement in β. The latter are Mark i. 45. Luke v. 15, 16.—Mark ii. 4. Luke v. 19.—Mark iii. 3. Luke vi. 8. If St. Mark copied any where from St. Luke, he certainly copied from him in these three sections: and according to

Mark, inſtead of differing in words from St. Luke in β and B, had generally agreed with him, the ſuppoſition, that he copied partly from St. Matthew and partly from St. Luke, might account for it, becauſe it might be reaſonably ſuppoſed, that, where St. Mark could derive no aſſiſtance from St. Matthew, he would adhere the more cloſely to St. Luke. But for this very reaſon, the ſuppoſition cannot poſſibly account for the phænomenon, that in the numerous examples, in which St. Mark has matter in common with St. Luke only, the ſame matter is delivered in very different words. The examples of verbal agreement therefore between St. Mark and St. Luke, as well as the examples of diſagreement muſt be aſcribed to ſome other cauſe: for they are effects, which the cauſe in queſtion would not have produced.

If inſtead of ſuppoſing, that St. Mark copied from St. Luke, we ſuppoſe, as was formerly imagined, that St. Luke copied from St. Mark, we are expoſed to the ſame difficulties as before: for the arguments on this ſubject, which have been applied to St. Mark, may be applied alſo to St. Luke by only exchanging the names.

Further, ſince neither St. Mark copied from St. Luke, nor St. Luke from St. Mark, St. Luke cannot have copied from St. Matthew, becauſe St. Luke has in no inſtance a verbal agreement with St. Matthew throughout all ℵ, except where St. Mark likewiſe agrees verbally with St. Matthew: and this is an effect, which could not have been produced, if St. Luke had copied from St. Matthew, unleſs in conjunction with St. Matthew's Goſpel either St. Luke had uſed St. Mark's, or St. Mark St. Luke's Goſpel. For though it is poſſible, I will not ſay probable, that St. Luke, if he uſed the Goſpels both of St. Matthew and of St. Mark, made it a rule, *never* to tranſcribe verbally from St. Matthew in

Dr. Grieſbach's ſcheme ſtated above in Ch. 3. the whole portion, Mark i. 40—iii. 6. in which Sect. VI. VII. X. are included, was taken by St. Mark from Luke v. 12—vi. 11. That in thoſe three ſections St. Mark verbally agrees with St. Luke in many paſſages of ℵ, but has a totally different text in β, though the ſame matter is common to both, muſt be owing to ſome cauſe not hitherto aſſigned.

in ℵ, except where St. Mark had done ſo, or that St. Mark, if he uſed the Goſpels both of St. Matthew and of St. Luke, determined *always* to tranſcribe verbally from St. Matthew in ℵ, where St. Luke had done ſo; in either of which caſes the effect in queſtion would have been produced, yet if neither St. Mark made uſe of St. Luke's Goſpel, nor St. Luke of St. Mark's Goſpel, they had no clue, which could lead them to thoſe particular paſſages, in which both of them coincide with St. Matthew. And no one can aſcribe it to mere accident, that St. Luke, who in γ and Γ has ſo remarkable a coincidence with St. Matthew, ſhould in no inſtance throughout all ℵ, if he had St. Matthew's Goſpel lying before him, tranſcribe from St. Matthew, except where St. Mark had tranſcribed; or that St. Mark, who differs verbally from St. Matthew much more frequently, than he agrees with him, ſhould in no inſtance neglect to tranſcribe verbally from St. Matthew, where St. Luke had verbally tranſcribed. But it has been ſhewn, that neither St. Mark copied from St. Luke, or St. Luke from St. Mark. Conſequently, St. Luke cannot have copied from St. Matthew: for, if he had, the effect in queſtion would not have been produced.

Again, ſince St. Mark did not uſe the Goſpel of St. Luke, nor St. Luke the Goſpels either of St. Mark or of St. Matthew, St. Mark likewiſe cannot have uſed the Goſpel of St. Matthew, becauſe he never fails to agree verbally with St. Matthew in ℵ, where St. Luke agrees verbally with St. Matthew. For if St. Mark had copied from the Goſpel of St. Matthew, it would not have been in his power, in *every* inſtance to copy verbally, where St. Matthew had a verbal agreement with St. Luke, unleſs he had known what thoſe inſtances were; and this knowledge could not have been obtained without a compariſon of St. Matthew's Goſpel with that of St. Luke, of which St. Mark made no uſe, as has been already ſhewn[h].

It

[h] The arguments here uſed, relate only to the *Greek* Goſpel of St. Matthew; and ſhew, that if St. Matthew wrote in Greek, his Goſpel

It appears, then, that St. Mark cannot have copied either from St. Matthew or from St. Luke, and that St. Luke cannot have copied either from St. Matthew or from St. Mark. The only remaining ſuppoſition therefore is, that St. Matthew copied from St. Mark and from St. Luke. To this ſuppoſition (which, however, leaves the examples of verbal agreement between St. Mark and St. Luke unexplained, and is therefore inſufficient for our preſent purpoſe[1]) the phænomena hitherto mentioned in this ſection preſent no obſtacles. But there is another phænomenon in the verbal agreement and diſagreement between St. Matthew and St. Mark, which though not abſolutely incompatible with the ſuppoſition, that St. Matthew made uſe of St. Mark's Goſpel, is not very eaſy to be reconciled with it, and at any rate cannot be explained by it. This phænomenon is, that, though St. Matthew and St. Mark have in ſo many places a very cloſe verbal agreement, not one of thoſe

was not uſed at all either by St. Mark or by St. Luke, and that if he wrote in Hebrew, St. Mark and St. Luke made no uſe of the Greek tranſlation. They do not, however, prove that, if St. Matthew wrote in Hebrew, his *Hebrew* Goſpel was not uſed either by St. Mark or by St. Luke. But the ſuppoſition, that St. Mark and St. Luke uſed only the *Hebrew* Goſpel of St. Matthew, cannot poſſibly account for the very long and very remarkable inſtances of verbal agreement in their Goſpels with the *Greek* Goſpel of St. Matthew. The ſuppoſition, therefore, is uſeleſs, when the queſtion relates to the *verbal* harmony of the Evangeliſts. It may be aſked: does any other reaſon exiſt for the adoption of this ſuppoſition? Now if any ſuch reaſon does exiſt, it can be only this: that the phænomena in the contents of our three firſt Goſpels may be explained by it. But in whatever language we conſider the firſt of our canonical Goſpels, whether we conſider it as Greek, or as Hebrew, the ſuppoſition that it was uſed by St. Mark or by St. Luke, though it may account for matter, which they have in common with St. Matthew, is ſo far from accounting for the phænomenon, that St. Matthew has ſo much important matter, which is wholly unnoticed by St. Mark and St. Luke, that it is difficult, if not impoſſible, to reconcile the ſuppoſition with the phænomenon, which ought to be explained by it. Some other cauſe therefore muſt be ſought: for the cauſe in queſtion will not anſwer the purpoſe.

[1] That St. Matthew uſed the Goſpels *both* of St. Mark and of St. Luke is likewiſe a ſuppoſition, which no one has ever made: and therefore it is almoſt unneceſſary to confute it.

thoſe ſections, which in St. Mark's Goſpel occupy different places from thoſe which they occupy in St. Matthew's, exhibits a ſingle inſtance of verbal agreement. Thus beſide Sect. V. and XI. there are not leſs than five ſucceſſive ſections in St. Mark's Goſpel, namely, Sect. XV. XVI. XVII. XVIII. XIX. throughout all of which there is not an inſtance of verbal agreement in any one ſentence, though in Sect. XIV. which immediately precedes, and in Sect. XX. which immediately follows, we meet with examples of verbal agreement, eſpecially in Sect. XIV. where there is a very remarkable one. The five ſections, XV—XIX. include that portion of St. Mark's Goſpel, which begins with ch. iv. 35. and ends with ch. vi. 29.: they contain 78 verſes, and conſtitute by much the longeſt interruption in St. Mark's verbal agreement with St. Matthew, throughout the whole of St. Mark's Goſpel; for every other chapter, beſides ch. v. has one or more examples of verbal agreement with St. Matthew[k]. If St. Matthew, then, made uſe of St. Mark's Goſpel, and wrote in Greek as muſt be now ſuppoſed, for otherwiſe the hypotheſis in queſtion cannot explain the verbal agreement between the two Goſpels, the circumſtance, that throughout all thoſe ſections, to which St. Matthew aſſigned a different place in his own Goſpel, from that which they occupied in St. Mark's, he has, in no inſtance, a verbal agreement with St. Mark, cannot well be aſcribed to an accidental inattention to St. Mark's Goſpel in thoſe ſections, or, in other words, to a neglect of it on the part of St. Matthew, without ſome determinate cauſe. It is true, that St. Mark, throughout the whole portion, ch. iv. 35—vi. 29. no more agrees verbally with St. Luke, than he does with St. Matthew: but this is not at all extraordinary, becauſe neither St. Mark copied from St. Luke, nor St. Luke from St. Mark. And even if St. Mark had made uſe of St. Luke's Goſpel, or St. Luke of St. Mark's Goſpel, their want of verbal agreement in this portion could

[k] See the Table of parallel and coincident paſſages; the Firſt Diviſion, and the Second Diviſion.

could no more afford juſt matter of ſurpriſe, than their want of verbal agreement in other places: firſt, becauſe there are other very long portions in St. Mark's Goſpel, as ch. vi. 43—viii. 40. conſiſting of 81 verſes, and ch. xiv. 25. to the end of St. Mark's Goſpel, conſiſting of 114 verſes, in which there is not a ſingle inſtance of verbal agreement between St. Mark and St. Luke, whereas no ſuch long interruptions take place in St. Mark's verbal agreement with St. Matthew: ſecondly, becauſe their want of verbal agreement extends much further than the portion, Mark iv. 35—vi. 29. for not only the preceding part of ch. iv. but likewiſe all that precedes in ch. iii. after ver. 5. affords no example of verbal agreement between St. Mark and St. Luke, whereas the ſeven ſucceſſive verſes, Mark iv. 3—9. agree almoſt word for word with St. Matthew: thirdly, becauſe St. Mark's arrangement in ch. iv. 35—vi. 29. is the ſame (as it is in general) with that of St. Luke, and therefore his want of verbal agreement with St. Luke in that portion, no more excites particular attention, or leads us to ſeek a particular cauſe of the interruption, than their want of verbal agreement in the two other long portions, ch. vi. 43—viii. 40. and ch. xiv. 25. to the end of St. Mark's Goſpel, whereas the interruption of St. Mark's verbal agreement with St. Matthew throughout, ch. iv. 35—vi. 29. neceſſarily does lead us to ſeek a particular cauſe for it, not only becauſe it includes five ſections, which in St. Mark's Goſpel have a different arrangement from that which they have in St. Matthew's, but becauſe in the two remaining of theſe inverted ſections, namely, Sect. V. and XI. there are likewiſe no examples of verbal agreement between St. Matthew and St. Mark. We muſt ſuppoſe then, either that St. Matthew *purpoſely* avoided literal tranſcription from St. Mark's Goſpel in the ſections, to which he aſſigned a different place in his own, or that he was impelled by ſome *neceſſity*. But we can aſſign no motive, which could have induced St. Matthew to reject purpoſely the words of St. Mark in theſe ſections: for ſince he has the greateſt

greateſt part of St. Mark's matter, though he has placed the ſeveral narratives in a different order, the new arrangement by no means rendered it neceſſary, that each narrative ſhould be delivered in a new ſet of words. If St. Matthew had agreed verbally in any of theſe ſections with St. Luke, it might have been ſuppoſed, that he deſerted St. Mark, becauſe he followed St. Luke: but not one of theſe ſections exhibits a ſingle inſtance of verbal agreement between St. Matthew and St. Luke, it being an invariable rule, that St. Matthew never agrees verbally with St. Luke throughout all ℵ, except where he agrees with St. Mark. Shall we conclude then that St. Matthew did not obſerve in what part of St. Mark's Goſpel theſe ſections were contained, ſince they occupied different places from thoſe, which they occupy in his own, and that he thus abſtained from the uſe of St. Mark's Goſpel through neceſſity? Now if we had ſet out with the ſuppoſition that St. Matthew wrote his Goſpel in Hebrew, we might certainly take for granted that the Greek *tranſlator* of it would have found difficulty in diſcovering in St. Mark's Goſpel the ſections, which occupied in it different places from thoſe, which they occupied in St. Matthew's. But St. Matthew himſelf, the *author* of the Goſpel, could not have met with any ſuch difficulty, becauſe before he had written his Goſpel the difference in queſtion did not exiſt, and it was entirely at St. Matthew's own option, whether he ſhould retain or reject the arrangement, which he found in St. Mark.——Whoever therefore attempts to explain the verbal agreement and diſagreement between the Greek text of St. Matthew and St. Mark, on the ſuppoſition that St. Matthew wrote in Greek, and that he ſometimes copied verbally from St. Mark, but not at other times, will be expoſed to difficulties, which it is impoſſible to remove.

„But if we cannot ſuppoſe that St. Matthew copied from St. Mark, we cannot ſuppoſe that he copied from St. Luke, becauſe throughout all ℵ he never agrees verbally with St. Luke, except where St. Mark agrees verbally

verbally with St. Luke, and therefore, if he uſed St. Luke's Goſpel at all, he could not have confined the verbal agreement to thoſe particular paſſages, without the intervention of St. Mark's Goſpel.

From what has been ſaid in this ſection it appears, that we muſt aſcribe the verbal harmony in our three firſt Goſpels to ſome other cauſe than, 'that the ſucceeding Evangeliſts copied from the preceding.'

CHAP. IX.

THE SUPPOSITION, THAT THE THREE FIRST EVANGELISTS MADE USE OF A COMMON GREEK DOCUMENT, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

IF we attempt to explain the verbal harmony, on the ſuppoſition, not that one Evangeliſt uſed the Goſpel of the other, but that all three uſed in common the ſame *Greek* document or documents, we ſhall likewiſe expoſe ourſelves to difficulties, which it is impoſſible to ſurmount. For this ſuppoſition, like the preceding, not only leaves the numerous examples unexplained, in which the ſame thing is related in different but ſynonymous expreſſions, but is incapable of accounting for the phænomena in the verbal harmony itſelf. For if St. Matthew, St. Mark, and St. Luke had tranſcribed from the ſame Greek document, it would have been abſolutely impoſſible, that in the matter, common to all three, St. Matthew and St. Luke ſhould agree in retaining the words of this document, in thoſe paſſages only, where St. Mark had retained the words of it, or that St. Mark ſhould neglect in no inſtance to retain the words of it, where St. Matthew and St. Luke had retained them[1].

Theſe

[1] If it be ſuppoſed that St. Matthew wrote in Hebrew, and we explain the verbal agreement between the Greek texts of St. Matthew and

Theſe are phænomena which are irreconcileable with the ſuppoſition of a common *Greek* document. Beſides, if the verbal harmony of our three firſt Goſpels had been owing to this cauſe, the examples, in which all three Evangeliſts verbally coincide, muſt have been much more numerous, than they really are. Laſtly, there are ſeveral other phænomena, which are inexplicable on this ſuppoſition: but what has been already ſaid, is ſufficient to ſhew, that it is inadmiſſible.

CHAP. X.

THE HYPOTHESIS, THAT OUR THREE FIRST GOSPELS CONTAIN THREE GREEK TRANSLATIONS MADE INDEPENDENTLY OF EACH OTHER FROM THE SAME HEBREW ORIGINAL, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

SINCE the phænomena in the verbal harmony of our three firſt Goſpels are explicable, neither on the ſuppoſition, that the ſucceeding Evangeliſts copied from the preceding, nor on the ſuppoſition, that all three made uſe of the ſame Greek document, it remains only that we try whether the hypotheſis of a common *Hebrew* or *Chaldee* document will anſwer the purpoſe. This hypotheſis may be repreſented in a great variety of forms, and therefore it will be neceſſary to try them all, for one of them may anſwer the purpoſe, though another does not.

The

and St. Mark, and St. Matthew and St. Luke, on the ſuppoſition that St. Matthew's tranſlator uſed the ſame Greek document, as was uſed by St. Mark and St. Luke, the argument here uſed is equally applicable to St. Matthew's tranſlator. For if the examples of verbal agreement between the Greek texts of St. Matthew and St. Luke were owing to the circumſtance, that St. Matthew's tranſlator as well as St. Luke retained the words of the Greek document in thoſe places, it is incredible that he ſhould in no inſtance have retained the words of that Greek document, where St. Luke had retained them, except where St. Mark likewiſe had retained them.

The form, which Eichhorn has adopted, is the following: '*our three first Gospels contain three Greek translations made from the same Hebrew original and independently of each other*[m].'

But this supposition is likewise incapable of explaining the verbal harmony of our three first Gospels: for in the first place, no two translators of the same original will agree for whole sentences together both in the choice and in the position of their words, and in such a manner as to produce the same text, unless their translations have some connexion with each other. Compare only Mark xiii. 13—32. in Sect. XXXV. with the parallel portion in St. Matthew's Gospel, and see whether it is possible for two independent translators to produce two such similar texts for twenty verses together[n]. In these twenty verses the texts of St. Matthew and St. Mark might really pass for one and the same text, in which a multiplication of copies had produced a few trifling deviations: at least they do not differ more from each other, than each differs from itself in different manuscripts. Even where one author professedly copies from another, or two authors professedly copy from a third, how frequently does it happen, that an author's own copy contains deviations from the work of which he intends to give a literal transcript? A few trifling deviations therefore will no more prove, that the two texts were formed independently of each other, than the differences between Robert Stephen's quotations from his Codex β and Wetstein's quotations from his Codex D will prove that β and D denote two different manuscripts.

Whoever thinks it possible, that two texts so closely allied could have been formed independently of each other, or that they had two independent translations, will

[m] In the Dissertation above quoted, p. 784.

[n] In St. Mark's text there is no interruption in the verbal coincidence, though there is in St. Matthew's, in those places where the latter has more than the former. For an instance of verbal agreement between St. Mark and St. Luke, see Sect. XXVI. and for an instance of verbal agreement between St. Matthew and St. Luke, see the Fourth Division, Sect. V.

will be eaſily convinced of the contrary by only tranſlating a page of a Greek or Latin author, of which he had ſeen no tranſlation, and then comparing his own tranſlation with a tranſlation already made. Even when one tranſlator is well acquainted with the tranſlation of his predeceſſor, their tranſlations will not coincide for many ſentences together, unleſs the one, inſtead of tranſlating for himſelf, copies merely from the other. I will inſtance only Dr. Doddridge and Dr. Campbell, and compare their tranſlations of Luke i. 1. with each other, and with our common verſion.

COMMON VERSION.

Foraſmuch as many have taken in hand, to ſet forth in order a declaration of thoſe things, which are moſt ſurely believed among us.

DODDRIDGE'S VERSION.

Whereas many have undertaken to compoſe the hiſtory of thoſe facts, which have been confirmed among us.

CAMPBELL'S VERSION.

Foraſmuch as many have undertaken to compoſe narrative of thoſe things which have been accompliſhed among us.

Inſtances may likewiſe be produced from one and the ſame verſion, in which the ſame Greek text is differently rendered in different places. Thus, Chriſt's cenſure of the Phariſees, which is related by St. Mark, ch. xii. 38—40. and by St. Luke, ch. xx. 45—47. in almoſt the ſame words, appears in our common Engliſh verſion, under a very different form in St. Luke's Goſpel, from that under which it appears in St. Mark's.

Greek expreſſions uſed both by St. Mark and by St. Luke.	Tranſlations of them in St. Mark's Goſpel.	Tranſlations of them in St. Luke's Goſpel.
τῶν θελόντων,	which love	which deſire
περιπατεῖν,	to go	to walk
ἐν στολαῖς,	in long clothing,	in long robes,
ἀσπασμοὺς	ſalutations	greetings
ἐν ταῖς ἀγοραῖς,	in the market places,	in the markets,
καὶ πρωτοκαθεδρίας,	and the chief ſeats,	and the higheſt ſeats,
καὶ πρωτοκλισίας.	and the uppermoſt rooms,	and the chief rooms.

In the compaſs of one ſhort ſentence we have here not leſs than ſeven eaſy Greek expreſſions, all of which are differently rendered in two places of the ſame verſion. Is it credible then, if our three firſt Goſpels contained three independent tranſlations of the ſame original, that they would reſemble each other in the manner, in which they do? The numerous and long examples of verbal coincidence, which have been produced in the preceding Table, are ſurely proofs of the contrary. In tranſlating from Hebrew into Greek there is ſtill leſs probability of agreeing by mere accident, than in tranſlating from Greek into Engliſh, becauſe the Greek language admits of much greater variety both in the choice and in the poſition of the words, than the Engliſh language *. If then Engliſh tranſlations of the ſame original can differ ſo much from each other, we muſt not expect uniformity in Greek tranſlations of the ſame original, unleſs thoſe tranſlations have ſome connexion with each other. And it is leaſt of all to be expected, when the tranſlators themſelves

* If it ſhall be objected that Helleniſtic Greek, as it is called, does not admit of the ſame variety as claſſic Greek, we need only compare the Greek verſions of the Hebrew Bible, made by the ſeventy, by Aquila, and by Symmachus. Thus in Gen. i. בראשית ברא is rendered in the LXX. ἐν ἀρχῇ ἐποίησε, by Aquila, ἐν κεφαλαίῳ ἐκτίσε, by Symmachus, ἐν ἀρχῇ ἐκτίσε,—תהו ובהו is rendered in the LXX. ἀόρατος καὶ ἀκατασκεύαστος, by Aquila κένωμα καὶ οὐθέν, by Symmachus, ἄργον καὶ ἀδιακρίτον. And this variation of expreſſion is viſible in every chapter of theſe Greek tranſlations, as may be ſeen on conſulting Origen's Hexapla.

themſelves have not an uniformity of character, when the one prefers a free and paraphraſtical, the other cloſe and literal tranſlation. Wherever *ſuch* tranſlators agree word for word, for many ſentences together, ſome cauſe muſt have operated, which did not operate, where they have different texts.

Further, the difficulty attending the ſuppoſition that our three firſt Goſpels contain independent tranſlations is increaſed by the circumſtance, that they frequently agree in the ſame place in the choice of the ſame unuſual expreſſion, which they themſelves have never uſed on any other occaſion. I quote no examples at preſent, becauſe thoſe, which occur in the parallel paſſages above-ſtated, have been already particularly noted.

But we will ſuppoſe, that it was poſſible for independent tranſlators, and for tranſlators of a very different deſcription, to agree verbally in ſuch numerous and long examples, as are found in the above-ſtated ſections. The queſtion then to be aſked will be: What is the reaſon that the Evangeliſts do not agree more frequently? What is the reaſon that one ſection exhibits examples of very cloſe agreement, and that the very next ſection exhibits no example of agreement whatever? How comes it to paſs that, though there is ſo remarkable a coincidence between the Greek texts of St. Matthew and St. Luke in the portions, which are peculiar to theſe two Evangeliſts, they never coincide in the narrative, which runs through all three Evangeliſts, except in the places, where both agree at the ſame time with St. Mark? How comes it to paſs that, though St. Mark and St. Luke frequently coincide in the narrative, which runs through all three Evangeliſts, this coincidence ceaſes in the paſſages which are common only to thoſe two? And on the other hand how comes it to paſs that in the ſections common to all three, St. Matthew and St. Mark have ſo remarkable a verbal coincidence in numerous and long examples, where St. Luke relates the ſame thing in very different words? What can be the reaſon that St. Matthew and St. Mark, though they have

have in ſo many other places a very remarkable verbal agreement, never agree in a ſingle ſentence, throughout all thoſe ſections, which occupy in St. Matthew's Goſpel a different place, from that, which they occupy in St. Mark's? And what can be the reaſon, that throughout all ℵ St. Mark never fails to agree verbally with St. Luke, where St. Luke agrees verbally with St. Matthew, though upon the whole the examples of verbal diſagreement between St. Mark and St. Luke are much more numerous, than the examples of agreement? Theſe are phænomena which cannot be ſolved on the ſuppoſition of independent tranſlations, even if it be granted, that the examples of coincidence, when conſidered apart from the examples of diſagreement, *might* have been effected without any connexion between the tranſlations. If in one ſet of ſections, as in the ſections common to St. Matthew and St. Luke, or in the ſections, which St. Matthew and St. Mark have in the ſame order, two tranſlators had the ability to produce tranſlations, which in numerous and long examples verbally coincided, though there was no connexion between their tranſlations, it is inconceivable that this ability ſhould have ceaſed, as ſoon as they came to another ſet of ſections: and if the ſame independence prevailed throughout, it is incredible that the effects ſhould have been ſo very different. Further, the phænomena above-mentioned are not only inexplicable on the ſuppoſition of independent tranſlations, but are abſolutely incompatible with the ſuppoſition. That phænomenon in particular, that St. Mark, who upon the whole differs verbally from St. Luke much more frequently than he agrees with him, fails in no inſtance throughout all ℵ to agree verbally with St. Luke, where St. Luke agrees verbally with St. Matthew, is an effect, which could not poſſibly have been produced, if all three Goſpels had been tranſlations made independently of each other. Again, if the Greek tranſlations exhibited in the Goſpels of St. Matthew and St. Luke had been made independently of each other, it would not have been in the power of St. Luke, who

has

has ſo remarkable a verbal agreement with St. Matthew in the ſections Γ, to have avoided all verbal agreement with St. Matthew throughout the whole of Ν, except in the places, where St. Mark likewiſe agreed with St. Matthew. Some connexion therefore, whatever it was, muſt have taken place, beſide that, which the Evangeliſts mutually derived from their common Hebrew original.

It is true, that if an original is eaſy in one place and difficult in another, tranſlators, who have no knowledge of each other's writings, will in general approach nearer to each other in places of the former, than in thoſe of the latter deſcription[p]. But this principle is wholly inadequate to the explanation of the phænomena juſt mentioned. For if in the numerous places, where the Greek text of St. Matthew and St. Mark agree, we ſay that the original was eaſy, we ſhall be at a loſs for the reaſon why St. Luke's text in moſt of thoſe places is ſo very different: and on the other hand, if in the places, where the Greek texts of St. Matthew and St. Luke are different, we ſay that the original was difficult, the agreement between St. Mark and St. Luke in ſo many of thoſe places remains unexplained. This principle therefore, whatever latitude be given to it, cannot poſſibly explain all the phænomena: and in fact the phænomena are of ſuch a kind, that an application of it in the preſent caſe will involve us in contradictions. For if the agreement between the texts of St. Matthew and St. Mark warrants the ſuppoſition, that the original was eaſy, the diſagreement between St. Matthew and St. Luke in the very ſame places will warrant the ſuppoſition that the original was difficult. We may ſafely infer therefore that, if our three firſt Goſpels contained three tranſlatiors made independently of each other, whether by the Evangeliſts themſelves, or by any other perſons, whoſe tranſlations the Evangeliſts adopted,

[p] This is the reaſon aſſigned by Eichhorn (Allgem. Bibl. Vol. V. p. 784) why our Evangeliſts ſometimes agree in words, at other times differ.

adopted[q], they could not have verbally agreed in the manner, in which they do, and likewiſe have verbally diſagreed in the manner in which they do.

Perhaps in order to invalidate the inference, which has been deduced from the examples of verbal harmony, it will be objected, that ſuch harmony may be the reſult of later alterations made by tranſcribers of the Goſpels[r], and therefore that whoever founds a ſyſtem on them builds on a very precarious foundation. Now I readily grant, that tranſcribers have in various places altered and interpolated one Goſpel from another. But then as far as we can trace ſuch alterations in the manuſcripts, which are now extant, we find them indiſcriminately made in all three Goſpels, and we perceive that tranſcribers were as prone to make alterations in one Goſpel, as they were in another, and in any one part of a Goſpel, as they were in another part of it. We may conclude the ſame therefore of thoſe tranſcribers, who copied the Goſpels in the ſecond and third centuries. Further, the attempts of tranſcribers to produce harmony between the Evangeliſts have conſiſted rather in the making of inſertions, where one text was ſhorter than another, than in the alteration of words and phraſes already uſed: and their object was not ſo much to make the Evangeliſts ſay the *ſame thing* in the *ſame words*, as to make the one ſay *as much* as the other. Thus in the Lord's Prayer which in St. Luke's genuine text, ch. xi. 2—4. was delivered more conciſely than it was by St. Matthew, ch. v. 9—13. they interpolated in St. Luke's text, ἡμων ὁ εν τοις ϰρανοις—γενηθήτω το θελημα σϰ, ὡς εν ϰρανῳ, ϰαι επι της γης,—and αλλα ῥυσαι ἡμας απο τϰ πονηρϰ, from St. Matthew's Goſpel. Yet, notwithſtanding this exceſſive interpolation for ſo ſhort a paſſage, an interpolation found in *moſt* of the Greek MSS. now extant, the words

[q] Eichhorn (A. B. Vol. V. p. 784) leaves this undetermined.

[r] Semler in his Remarks annexed to the German tranſlation of Townſon's Diſcourſes on the four Goſpels, Vol. I. p. 222, 223. has recourſe to this conjecture.

words which St. Luke had actually uſed, as διδε ἡμιν το καθ' ἡμεραν,—τας ἁμαρτιας—και γαρ αυτοι—παντι ὀφειλονθι ἡμιν, where St. Matthew's Greek text is δος ἡμιν σημερον—τα ὀφειλημαθα—ὡς και ἡμεις—τοις ὀφειλεταις ἡμων, have been altered in *very few* Greek MSS. and all of theſe words have been altered in only *one*. But admitting that the early tranſcribers, had formed the reſolution of producing a verbal harmony, and moreover that they were inclined to make alterations in one Goſpel, rather than in another, and in one part of a Goſpel, rather than in another part of it, we cannot ſuppoſe that they had the *power* to make alterations in all thoſe places, and in thoſe places only, where we find a verbal harmony. For this power would imply, what no one can eaſily believe, that they had made an analyſis of the Goſpels into ℵ, α, β, &c. ſimilar to that which has been above-ſtated: ſince without ſuch an analyſis, they could not have known how to confine their alterations to the places of that particular deſcription, which I have noted above. And that they had both the power and the inclination to make in ℵ numerous and long alterations in St. Matthew or St. Mark, to make many in γ and Γ in St. Matthew or St. Luke, yet on the other hand to harmonize St. Matthew and St. Luke in only a few places throughout all ℵ, to ſelect likewiſe thoſe places preciſely from the number of thoſe in which they had harmonized St. Matthew and St. Mark, in no other part of ℵ whatever to alter St. Luke from St. Matthew, or St. Matthew from St. Luke, or to neglect in no inſtance to alter St. Matthew or St. Mark, where they had made St. Luke harmonize with St. Mark or St. Matthew, to make material alterations in α and γ; but to let the numerous additions β paſs without any alteration, except in one ſhort ſentence, is ſurely incredible. Though it muſt be granted therefore, that in various detached paſſages the verbal harmony of the Evangeliſts has been occaſioned by the alterations of tranſcribers, yet *upon the whole* the verbal agreement and diſagreement is of

ſuch a particular deſcription, that the chief cauſe of it muſt have exiſted antecedent to the Goſpels themſelves.

That in our three firſt Goſpels the ſame thing is related in different words more frequently than in the ſame words, does not at all affect the poſition, that they do not contain three tranſlations made independently of each other. For there is no inconſiſtency in ſuppoſing, that two tranſlations of the ſame original ſhould very frequently differ from each other, even though the one made uſe of the tranſlation of the other, or both of them uſed in common ſome more ancient tranſlation. In fact it may be reaſonably expected, that ſuch tranſlators, unleſs we degrade them every where to mere tranſcribers, ſhould ſometimes exhibit the ſame at other times different tranſlations, according as they wrote, either with, or without foreign aid[f]. The aſſertion therefore that our three firſt Goſpels do not contain three tranſlations made independently of each other is perfectly conſiſtent with the examples of diſagreement, as well as with the examples of agreement: whereas the contrary opinion, as I have already ſhewn, is not conſiſtent with both.

CHAP. XI.

OF THE VARIOUS FORMS, UNDER WHICH THE GENERAL SUPPOSITION OF A COMMON HEBREW DOCUMENT MAY BE REPRESENTED: WITH A GENERAL NOTATION COMPRISING ALL POSSIBLE FORMS.

AS the ſuppoſition, 'that our three firſt Goſpels contain three independent tranſlations of the ſame Hebrew original,' is only one out of the many forms,

[f] The paſſages therefore which critics have quoted as examples of independent tranſlation (See Eichhorn Allg. Bib. Vol. V. p. 832—848, &c.) prove only that, if our three firſt Goſpels contain tranſlations of a common Hebrew original, the tranſlations *in thoſe places* were made without any connexion with each other. But we muſt not convert this partial inference into a general one.

forms, under which the general hypotheſis, 'that a common original was the baſis of our three firſt Goſpels,' may be preſented, the hypotheſis may be admiſſible in one form, though not in another. Let us ſee then whether ſome form may not be diſcovered, in which the hypotheſis will account for all the phænomena obſervable in our three firſt Goſpels.

The leading features, which muſt always remain to the hypotheſis, whatever ſhape it aſſumes in other reſpects, are the following.

1. Before any of our canonical Greek Goſpels exiſted, a narrative of Chriſt's tranſactions from his baptiſm to his death had been written in Hebrew[g]: and this Hebrew document contained the matter, which is common to all three Evangeliſts.

2. In various tranſcripts of this Hebrew document various additions were made to the original text, conſiſting partly in the notice of additional circumſtances relative to tranſactions already recorded, and partly in the inſertion of whole ſections deſcriptive of tranſactions, which had been left wholly unnoticed.

3. Three ſeparate copies of this Hebrew document, each differently modified and enriched, formed the reſpective baſes[h] of the Goſpels of St. Matthew, St. Mark, and St. Luke.

If

[g] By the term 'Hebrew,' is here meant not preciſely the language of the Old Teſtament, but the language ſpoken in Jeruſalem in the time of the Apoſtles, which the ancient fathers call Hebrew, though in fact it was Chaldee with an intermixture of old Hebrew words.

[h] I purpoſely uſe here a very general term, in order that it may include all poſſible modifications of this hypotheſis: and I avoid the expreſſion 'copies of the Hebrew document uſed by the Evangeliſt,' becauſe ſome writers, who doubt the hypotheſis, ſuppoſe that the Evangeliſts did not uſe any copy of the Hebrew document, and that they had only Greek tranſlations of it. Eichhorn's whole analyſis of our three firſt Goſpels is likewiſe conducted on the moſt general plan, and he expreſsly declares (Allg. Bib. Vol. V. p. 784.), that he leaves the queſtion undecided, whether our three firſt Evangeliſts made uſe of the Hebrew document, or whether they had only tranſlations of it. Conſequently, unleſs care be taken to make the expreſſions as general as poſſible, great confuſion may ariſe.

If the notation, ℵ, α, β, γ, &c. which was adopted above, to expreſs the ſeveral parts of our three firſt Goſpels, be applied to this hypotheſis, the contents of the Hebrew document mentioned No. 1. before any of the inſertions mentioned No. 2. were made in it, will be properly repreſented by ℵ. For ℵ denotes what is contained in all three Goſpels: and that, which is common to all three muſt be ſuppoſed to have ſtood in the document, which furniſhed their common materials. The notion, however, muſt not be applied in ſo ſtrict a ſenſe, as if the Hebrew document contained *no more* than what we find in *all three* Goſpels: for this would imply not only that not one of the Evangeliſts, but that not one of the tranſcribers of the Hebrew document omitted a ſingle ſentence, which was contained in it. Further, ſince according to the principle laid down by Eichhorn[i], 'that, when two Evangeliſts agree in augmenting any one of the XLII. general ſections by the ſame addition, ſuch addition was contained in both of the copies of the Hebrew document, from which their Goſpels were derived,' it follows that the copy from which St. Matthew's Goſpel was derived, obtained the additions of α and γ, the copy from which St. Mark's Goſpel was derived the additions α and β, and the copy from which St. Luke's Goſpel was derived the additions β and γ. Again, ſince the whole ſections denoted by A are inſerted in the Goſpels of St. Matthew and St. Mark in the ſame places[k], and alſo the whole ſections denominated by B are inſerted by St. Mark and St. Luke in the ſame parts of their Goſpels, it follows from the juſt-mentioned principle, that the ſections A were contained in the copy, from which St. Matthew's Goſpel was derived, that the ſections B were contained in the copy, from which St. Luke's Goſpel was derived, and alſo in

[i] Eichhorn Allg. Bibl. Vol. V. p. 797.

[k] There is one exception to this rule, which will be conſidered hereafter.

in the copy from which St. Mark's Gospel was derived[l]. Of the sections Γ, some are inserted, like A and B, in corresponding places[m], whilst others, and those the most numerous, are inserted in places, which do not correspond to each other. The sections Γ therefore must be divided into two distinct classes, the former of which may be denoted by Γ^1, the other by Γ^2. Those of the former class, Γ^1, must be supposed to have been contained in the copies of the Hebrew document from which the Gospels of St. Matthew and St. Luke were derived, for the very same reason as the sections A are supposed to have been contained in the copies, from which the Gospels of St. Matthew and St. Mark were derived. But we cannot make this supposition of the sections Γ^2; at least there is no ground for it on the above-mentioned principle. We will suppose therefore, with Eichhorn[n], that these sections were derived from a docu-

[l] Eichhorn Allg. Bibl. Vol. V. p. 960.

[m] The sermon on the mount, Matth. v. vi. vii. Luke vi. 20—49. and the cure of the centurion's servant at Capernaum, Matth. viii. 5—13. Luke vii. 1—10. occupy in both Gospels correspondent places. For Sect. XI. of the general sections, which contains 'The circumstances preparatory to the sermon on the mount,' is Matth. iv. 23—35. Mark iii. 7—19. Luke vi. 12—19. The sermon itself therefore follows both in St. Matthew and St. Luke in the same order, though St. Luke is much less copious on this subject than St. Matthew. Again, the cure of the centurion's servant at Capernaum follows the sermon on the mount in both Gospels. In St. Luke's Gospel it follows without any interval: in St. Matthew's Gospel, with an interval of four verses, ch. viii. 1—4, which however is of no importance, because these four verses contain one of the general sections, which St. Matthew has inserted in parts of his Gospel, which do not correspond to the parts, which they occupy in the Gospels of St. Mark and St. Luke.

[n] Pag. 965—967. Eichhorn observes in general terms, that the sections peculiar to St. Matthew and St. Luke are not in correspondent parts of their Gospels, and hence draws the general inference that they were not inserted in copies of the common Hebrew document. But since some exceptions must be made in the premises, some exceptions must be made in the inference.

a document, which was detached from, or not incorporated into the document ℵ. This ſupplemental Hebrew document, from which the ſections Γ^2 were derived, may be denoted by ב.

The notation, which was uſed to repreſent the contents of our three firſt Goſpels, being thus adapted to the common Hebrew document, with its ſeveral additions, we may repreſent the three copies of that common Hebrew document, which ſerved as the reſpective baſes of the Goſpels of St. Matthew, St. Mark, and St. Luke, in the following manner.

$\aleph+\alpha+\gamma+A+\Gamma^1$ { contents of the copy, from which St. Matthew's Goſpel was derived.

$\aleph+\alpha+\beta+A+B$ { contents of the copy, from which St. Mark's Goſpel was derived.

$\aleph+\beta+\gamma+B+\Gamma^1$ { contents of the copy, from which St. Luke's Goſpel was derived.

CHAP. XII.

OF SOME CAUTIONS, NECESSARY TO BE OBSERVED IN DETERMINING ANY PARTICULAR FORM.

THE hypotheſis, that our three firſt Goſpels were derived from a common Hebrew original, being thus ſtated in general terms, the next ſtep is to examine, whether this hypotheſis in any one form will account for the various phænomena obſervable in our three firſt Goſpels. If the hypotheſis, in no form whatſoever will ſatisfactorily account for theſe phænomena, the whole muſt be rejected as devoid of foundation. On the other hand, if in any one particular form, and in that form only, it does account for the phæ-

phænomena, the hypotheſis may be retained, but all other particular forms of it muſt be diſcarded.

The variety of forms, which the general hypotheſis is capable of aſſuming, is occaſioned by the variety of modes, in which it may be ſuppoſed, that the copies of the common Hebrew document became the baſes of our three firſt Goſpels. For one perſon may ſuppoſe that the Evangeliſts uſed the Hebrew copies themſelves, whilſt others may ſuppoſe that they uſed only Greek tranſlations of them. One perſon may ſuppoſe, that St. Matthew wrote in Greek, as well as St. Mark and St. Luke, and that all three tranſlated from copies of the common Hebrew document*, while another, who likewiſe preſuppoſes that St. Matthew wrote in Greek, may aſſume, that one or more of them made uſe only of Greek tranſlations. Or it may be ſuppoſed, that one or more of them made uſe both of the Hebrew original, and of Greek tranſlations. Various combinations of theſe Greek verſions may alſo be deviſed. On the other hand, St. Matthew may be ſuppoſed to have written in Hebrew, in which caſe it cannot well be ſuppoſed that he uſed a Greek tranſlation: but then the ſuppoſitions, which may be made relative to St. Mark and St. Luke are as various, as when it is preſuppoſed that St. Matthew wrote in Greek.

Among all theſe forms, it is evident that one only can be the true one: and that whatever form is the true one, it muſt account for all the phænomena obſervable in our three firſt Goſpels. The firſt ſtep, therefore, which we muſt take, is to compare theſe phænomena with the ſeveral forms, under which the general hypotheſis may be repreſented. But as various combinations are imaginable, and various complex forms may be ſuppoſed, we muſt take care in forming an hypotheſis, to put together only ſuch parts, as are conſiſtent with each other. Further, when we have adopted

* This is Leſſing's opinion, in his Theologiſcher Nachlaſs (Berlin, 1784, 8vo.) p. 58—68.

adopted a particular form, whether ſimple or complex, we muſt abide by that form in our explanation of *all* the phænomena, however manifold thoſe phænomena may be: and we muſt not account for one phænomenon on the ſuppoſition, for inſtance, that St. Matthew wrote in Greek, and for another phænomenon, on the ſuppoſition, that he wrote in Hebrew.

There is no part of the hypotheſis, in which ſo much caution is neceſſary, as in that which relates to St. Matthew's Goſpel. If we ſuppoſe, that St. Matthew wrote in Greek, as well as St. Mark and St. Luke, St. Matthew's Goſpel is placed in the ſame relation to the aſſumed common Hebrew document, as that, in which the Goſpels of St. Mark and St. Luke ſtand: and in this caſe the general hypotheſis may be applied in the ſame manner to all three Goſpels. Again, if we ſuppoſe that St. Matthew wrote in Hebrew, and that the firſt of our Greek Goſpels is ſimply a tranſlation of it, we may analyſe St. Matthew's Hebrew original through the medium of the Greek tranſlation: and the hypotheſis may be applied to St. Matthew's Goſpel in a ſimilar, though not preciſely in the ſame manner, as to thoſe of St. Mark and St. Luke. We need only make the following alteration, and ſay: St. Matthew, though he derived materials for his Goſpel from the ſource, from which St. Mark and St. Luke drew, yet left thoſe materials in the language, in which he found them. But, if it be ſuppoſed, that St. Matthew wrote in Hebrew, and that the firſt of our Greek Goſpels is more than a bare tranſlation of it, that is, if we ſuppoſe that the tranſlator, inſtead of giving only his original in a Greek dreſs, arranged, digeſted, and augmented it, ſo as to produce a Greek Goſpel, which was different from St. Matthew's Hebrew original, the application of the hypotheſis to St. Matthew's Goſpel is attended with difficulty, becauſe we ſhall not find it eaſy to determine in all caſes, what St. Matthew wrote and what was added by his tranſlator. It is true, that we may analyſe the firſt of our Greek Goſpels, and conſider

conſider its relation to the ſecond, and third, whether it received its preſent form and extent from St. Matthew, or from a perſon unknown. But then if we ſuppoſe, that ſome unknown perſon, who gave to it its preſent form and extent, made a Goſpel written in Hebrew by St. Matthew the baſis of it, we cannot well apply the general hypotheſis, that our three firſt Goſpels were derived from a *common* Hebrew document, unleſs we make the additional ſuppoſition, that St. Matthew's Hebrew Goſpel was that common document[p]. But whoever adopts this ſuppoſition, muſt neceſſarily abandon the opinion, that neither St. Mark nor St. Luke made uſe of St. Matthew's Goſpel. In the application of the general hypotheſis, the difference between the ſuppoſition, that our firſt Greek Goſpel is ſimply a tranſlation from a Hebrew Goſpel written by St. Matthew, and the ſuppoſition that it was derived from a Hebrew Goſpel, in the ſame manner as it is ſuppoſed that St. Mark's Goſpel was derived, conſiſts in this, that in the former caſe it is really St. Matthew's Goſpel, whereas in the latter caſe it is no more St. Matthew's Goſpel, than the Hebrew document, from which St. Mark's is ſuppoſed to have been drawn, can be called St. Mark's Goſpel. In the former caſe, we can derive St. Matthew's Hebrew Goſpel itſelf, through the medium of the Greek tranſlation, from the ſame common Hebrew document, as we derive the Goſpels of St. Mark and St. Luke: in the latter caſe the inveſtigation is inverted, and St. Matthew's Hebrew Goſpel, inſtead of being derived from the ſame document as thoſe of St. Mark and St. Luke, becomes itſelf the common document. It will be objected, perhaps, that what has been ſaid in this paragraph

[p] This additional ſuppoſition is made by Corrodi, and J. E. C. Schmidt. See Verſuch einer Beleuchtung der Geſchichte des Jüdiſchen und Chriſtlichen Bibelkanons (Halle, 1792, 2 Vols. 8vo.), Vol. II. p. 152. and Henke Magazin fur Religions-philoſophie Exegeſe und Kirchengeſchichte, Vol. IV. p. 577.

graph contains an argumentation about words, rather than about facts, ſince we may analyſe our three firſt Goſpels, as we now find them, and conſider their relation both to each other and to a ſuppoſed common original, without even aſking, either by whom theſe Greek Goſpels, or by whom the ſuppoſed common Hebrew document was written. Now that an analyſis may be conducted on this broad ſcale, no one will deny. But on the other hand, if we mention the name of St. Matthew at all, (and no reaſon can be aſſigned why we ſhould not, ſince the voice of all antiquity aſcribes a Goſpel to St. Matthew), we muſt take care, in ſo doing, to be every where conſiſtent.

CHAP. XIII.

THE VARIOUS FORMS OF THE ABOVE-MENTIONED GENERAL SUPPOSITION, AS THEY MAY BE REPRESENTED, WHEN IT IS ASSUMED THAT ST. MATTHEW WROTE IN GREEK, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

THESE obſervations being premiſed, reſpecting the caution neceſſary to be obſerved in determining any particular form of the general hypotheſis, let us try in the firſt place, whether, on the ſuppoſition, *that St. Matthew wrote in Greek*, a form may be deviſed, which will account for all the phænomena in our three firſt Goſpels. On this ſuppoſition, St. Matthew's Goſpel, according to the ſtatement above made, contains a Greek tranſlation of a copy of the Hebrew document ℵ, which had been enriched by the additions $\alpha+\gamma+A+\Gamma^{2}$: St. Luke's Goſpel of another copy of the ſame document, which had been enriched by the additions,

additions, $B+\gamma+B+\Gamma'$: and St. Mark's Gospel of a third copy of the same document, which had been enriched by the additions $\alpha+\beta+A+\underline{B}$. Now we may assume,

1. *That all three Evangelists translated immediately from the Hebrew, and that in making their translations, they consulted neither each other's Gospels, nor any Greek translation previously made.*

But then our three first Gospels would contain three perfectly independent translations, which, as has been already shewn, is not true. Consequently this form is inadmissible.

2. *That all three translated immediately from the Hebrew, but that the succeeding Evangelists made use likewise of the Gospels of the preceding, and that in many passages, instead of translating for themselves, the one transcribed from the other.*

This form is likewise inadmissible. For it has been already shewn, in ch. 8. that the phænomena in the verbal harmony of our three first Gospels cannot be explained on the supposition, that one Evangelist copied from the other. If therefore we unite this supposition with the hypothesis of a common Hebrew document, in order to explain what the supposition of three independent translations does not explain, we shall not answer the purpose, for which we unite them.

3. *That St. Matthew, St. Mark, and St. Luke made use of Greek translations only.*

Now since $\aleph$ was contained in all three copies, whether Hebrew or Greek, which are supposed to have been used by the Evangelists, either the three Greek copies, assumed in the present case, must have contained the same Greek translation of the Hebrew text of $\aleph$, or two of them contained the same, and the third a different translation, or lastly these three copies contained a mixture of translations. To represent this by signs: either all three copies contained the same translation X: or two of them contained the translation X, and the third the translation Y: or one contained the

the tranſlation *X*, another the tranſlation *Y*, and the third the tranſlation *Z*: or one, or more of them, contained a mixture of *X* and *Y*, or of *X* and *Z*, or of *Y* and *Z*, or of *X*, *Y*, and *Z*.

But all three cannot have contained the ſame Greek tranſlation. For in that caſe the principal materials of our three firſt Greek Goſpels would have been drawn from *that ſame* Greek ſource, which has been already ſhewn to be impoſſible[p]. Nor can two of theſe copies have contained the ſame tranſlation, while the third contained a different tranſlation. For if we ſuppoſe that St. Matthew and St. Mark uſed the ſame tranſlation, and St. Luke a different one, or that St. Matthew and St. Luke uſed the ſame tranſlation and St. Mark a different one, the numerous examples of verbal agreement in ℵ between St. Mark and St. Luke remain unexplained: and, on the other hand, if we ſuppoſe that St. Mark and St. Luke had the ſame tranſlation, but St. Matthew a different one, the ſtill more numerous examples of verbal agreement in ℵ between St. Matthew and St. Mark remain unexplained. Still leſs can all three have uſed different tranſlations: for on this ſuppoſition, St. Mark's verbal agreement with St. Matthew, as well as his verbal agreement with St. Luke, is inexplicable.

There remains then only the laſt caſe, that the Evangeliſts made uſe of copies, which contained a mixture of tranſlations. Now the various modes, in which ſuch a mixture may be imagined to have taken place, are very numerous: but among all which I have tried (and I have made all imaginable combinations), not one will account for all the phænomena in our three firſt Goſpels. That which approaches the neareſt to a ſolution of the phænomena, is the following[q]: *That St.*

[p] See above Ch. 9.

[q] Three is the ſmalleſt number of tranſlations, which can be aſſumed, becauſe if only two different tranſlations had entered into the compoſition of the three copies, ſuppoſed to have been uſed by the

St. Matthew uſed a copy XY, *which was a compilation from two different tranſlations* X *and* Y, *that St. Luke uſed a copy* YZ, *which was a compilation from the tranſlation* Y *and a third tranſlation* Z, *and that St. Mark uſed a copy* XYZ, *which was a compilation from the tranſlations* X, Y *and* Z. If we adopt this form, we may ſay, that in whatever place all three Evangeliſts uſe the ſame words, the text of the tranſlation *Y*, was in that place in all three copies: that where St. Matthew and St. Mark verbally agree without St. Luke, the text of the tranſlation *X* was in the two copies uſed by St. Matthew and St. Mark, whence aroſe the verbal agreement between theſe two Evangeliſts, and the diſagreement in St. Luke, becauſe the tranſlation *X* did not enter into the compoſition of St. Luke's copy: that, where St. Mark and St. Luke verbally agree, without St. Matthew, the text of the tranſlation *Z* was contained in the two copies uſed by St. Mark and St. Luke, whence aroſe the verbal agreement between St. Mark and St. Luke, and the diſagreement in St. Matthew, whoſe copy contained nothing from the tranſlation *Z*; that where St. Matthew and St. Mark relate the ſame thing in different words, either St. Matthew's copy had the text of *X*, but St. Mark's copy that of *Y* or of *Z*, or St. Matthew's copy the text of *Y*, but St. Mark's copy that of *X* or *Z*: that, where St. Mark and St. Luke relate the ſame thing in different words, their copies had in like manner the texts of different tranſlations; or all three contained different tranſlations: and that where all three relate the ſame thing in different words, all three copies had the texts of different tranſlations, namely either *X*, *Y*, *Z*,

the Evangeliſts, there could have been no paſſage, in which at leaſt two of theſe copies did not verbally agree. But if our three firſt Goſpels had been derived from three *ſuch* Greek documents, the examples in which all three Goſpels contain the ſame thing in different words, could not have been ſo numerous. On the other hand, there is no neceſſity for aſſuming more than three different tranſlations, ſince three anſwer all the purpoſes of a ſtill greater number.

X, *Y*, *Z*, or *X*, *Z*, *Y*, or *Y*, *Z*, *X*. So far this form appears to ſucceed tolerably well. But before we proceed we muſt aſk the following queſtion. When one writer compiles a mixed work *XY*, by copying in this page from the tranſlation *X*, in that page from the tranſlation *Y*, another writer compiles a mixed work *YZ* by copying ſometimes from *Y*, at other times from *Z*, and a third writer compiles a mixed work *XYZ*, by copying in one place from the tranſlation *X*, in another place from the tranſlation *Y*, in another place again from the tranſlation *Z*, is it to be ſuppoſed that wherever the firſt and the ſecond writer happen both of them to copy from the tranſlation *Y*, it ſhould never happen to the third writer, who has three tranſlations lying before him, to copy in thoſe places either from *X* or from *Z*? In a ſingle inſtance only the chance is two to one againſt the ſuppoſition, and as the inſtances increaſe, the improbability increaſes much more rapidly than the inſtances themſelves. Yet we muſt neceſſarily make this very improbable ſuppoſition, if the form now under conſideration ſhall account for the phænomenon, that wherever St. Matthew and St. Luke agree verbally in ℵ, St. Mark likewiſe agrees verbally with both. For if St. Matthew copied from the mixed work *XY*, St. Luke from the mixed work *YZ*, St. Mark from the mixed work *XYZ*, and it be ſaid, that where St. Matthew and St. Luke verbally agree, the text of the tranſlation *Y* was in thoſe places in both of their copies, we muſt at the ſame time aſſume, that the text of the ſame tranſlation *Y* was in all thoſe places likewiſe in the mixed work, from which St. Mark copied: for if in any one of theſe places, the text either of *X*, or of *Z*, had been there, the words of St. Mark's Goſpel could not in that place have coincided with thoſe of St. Matthew and St. Luke. Another phænomenon, which this form is likewiſe incapable of explaining is, that St. Matthew and St. Mark have no verbal agreement in any of thoſe ſections, which in St. Matthew's Goſpel occupy different places from thoſe, which they occupy in St. Mark's Goſpel.

For this effect could not have been produced by the cauſe now under conſideration, unleſs the writers of *XY* and *XYZ* invariably copied from different tranſlations throughout all thoſe ſections, which were afterwards differently arranged by St. Matthew and St. Mark. But in order to have done this, they muſt have been endued with the ſpirit of prophecy, if the difference of arrangement is to be aſcribed either to St. Matthew or to St. Mark. And even if it be aſcribed to the writer of *XY*, or of *XYZ*, ſtill they muſt have written in concert, and have preſcribed to themſelves a law, for which no reaſon whatever can be aſſigned. This form, therefore, will not account for all the phænomena even in ℵ. When we proceed to the phænomena in α, β, γ, A, B, we muſt likewiſe ſuppoſe, that various Greek tranſlations had been made of theſe additions, but that one ſet was unmixed, while another was mixed. For inſtance, ſince St. Matthew and St. Mark ſometimes verbally agree in α, at other times verbally differ in α, we muſt ſuppoſe that each of their copies contained a mixture of Greek tranſlations of α: but, as St. Mark and St. Luke, except in one ſhort ſentence, never agree verbally in β, we muſt ſuppoſe that, with exception to that one ſentence, two perfectly diſtinct and unmixed tranſlations of β had been inſerted in the copies uſed by St. Mark and St. Luke. Now, when it is neceſſary to have recourſe to ſo many artificial and perplexed combinations, the chance is always againſt an hypotheſis, even if the phænomena to be ſolved, can be tolerably explained by it: and when theſe phænomena can be eaſily ſolved by a ſimple hypotheſis, the latter is juſtly entitled to the preference. Beſides, it is really difficult to comprehend by what ſucceſſive gradations three ſuch copies, as it is neceſſary here to aſſume, could have been formed: and it is inconceivable, that in the two copies uſed by St. Mark and St. Luke, ℵ ſhould have exiſted in a mixture of tranſlations, while the additions β, which are ſo interwoven with ℵ, that no one in reading them

perceives their diſtinction, exiſted in two different tranſlations. For theſe additions are not ſuppoſed to have exiſted in a ſeparate work, but to have been inſertions in the text of the Hebrew document. Further, if the ſuppoſitions of ſuch a mixture, and of ſuch an unmixture of tranſlations in one and the ſame work were compatible with each other, yet the bare notion that any perſon ever made ſuch an attempt involves in it ſo much improbability, that a caſe muſt be very deſperate, when it is neceſſary to have recourſe to it. For though nothing is more common than a compilation from different works, becauſe it anſwers this good purpoſe, that ſcattered materials are brought into one maſs, yet a compilation from different tranſlations of one and the ſame work would be an uſeleſs and even ridiculous undertaking, ſince, if an hundred tranſlations were uſed, the compiled work could not poſſibly contain more matter, than each tranſlation ſingly contained, and would exhibit an heterogeneous mixture, which could produce no other effect, than diſguſt. Such an undertaking cannot be rendered probable by appealing to what critics call Codices eclectici, or MSS. of the Greek Teſtament, which contain, not tranſcripts from any one MS. but a text formed by adopting the readings of ſeveral MSS. For when length of time, and a multiplication of copies of the ſame work have produced various readings in it, the writer of a MS. (ſince only one of the various readings in each place can be the genuine one, and the genuine reading may be contained ſometimes in one copy, ſometimes in another), may with great propriety have recourſe to ſeveral copies, and ſelect from each thoſe readings, which appear to him to deſerve the preference. Thus Grieſbach's edition of the Greek Teſtament is a very valuable Codex eclecticus, containing the moſt approved readings of all the known MSS. But if an editor, who was publiſhing an edition of the Latin New Teſtament, ſhould print in one page from the tranſlation of Eraſmus, in another from the tranſlation

of

of Beza, in a third from the tranſlation of Caſtalio, he would expoſe himſelf to ridicule.

We will ſuppoſe, however, in order to leſſen, if poſſible, the inconveniences attending the form now under conſideration, that theſe mixtures were the reſult not of choice, but of neceſſity, that the perſon, who wrote the copy *XY*, tranſcribed from a manuſcript of the tranſlation *X*, in which there were many chaſms, and that having no other copy of the tranſlation *X*, he was obliged to fill up theſe chaſms in the tranſcript, which he himſelf was making, from a manuſcript of the tranſlation *Y*, which happened in thoſe places to be perfect, that in like manner the perſon, who wrote the copy *YZ*, tranſcribed from a manuſcript of the tranſlation *Y*, which was defective, and that he was obliged to fill up the chaſms by copying from a manuſcript of the tranſlation *Z*, which in thoſe places was not defective; and laſtly, that the perſon, who wrote the copy *XYZ*, tranſcribed from a mutilated manuſcript of the tranſlation *Z*, the chaſms of which he ſupplied, partly from a manuſcript of the tranſlation *X*, and partly, where this manuſcript was likewiſe defective, from a manuſcript of the tranſlation *Z*. Now by this repreſentation we avoid the difficulty attending the ſuppoſition of a deſignedneſs of compilation: but then we expoſe ourſelves to another difficulty, which is equally great. For, as the examples of verbal agreement are not confined either to the beginning, or to the middle, or to the end of our three firſt Goſpels, but are ſcattered throughout the whole, the chaſms in the manuſcripts of *X*, *Y*, and *Z*, which were uſed by the writers of *XY*, *YZ*, and *XYZ*, muſt have been more numerous, than the circumſtances of thoſe times can permit us to ſuppoſe. The Chriſtians of the firſt century were in general poor, tranſcripts were attended with expence, and therefore we cannot imagine that more were made, than were wanted for actual uſe: but no man, who knows how to uſe a manuſcript, and underſtands its value, will wantonly mutilate or efface it. Such acci-

dents happen uſually to thoſe manuſcripts alone, which fall into the hands of illiterate barbarians, who underſtand not the language, in which they are written, who know not their contents, who regard them as waſte parchment, and treat them accordingly. There is as much improbability, therefore, in the ſuppoſition, that three ſuch tranſlated MSS. of the tranſlation X, Y, and Z, exiſted in the firſt century, before our canonical Goſpels were written, as there is in the ſuppoſition of a *deſigned* compilation from entire tranſlations. The other difficulties are likewiſe equally great: for if no combinations, in which the writers were at liberty to combine as they pleaſed, can ſatisfactorily ſolve the phænomena, no combinations, in which the writers were bound by neceſſity, can anſwer the purpoſe.

To avoid theſe objections, recourſe may be had to the ſuppoſition that St. Matthew, inſtead of having uſed a tranſlation XY, which had been patched up from the tranſlations X and Y, made uſe of theſe tranſlations in an unmixed ſtate, and that he ſometimes copied from X, at other times from Y, that St. Luke, in like manner, uſed two diſtinct tranſlations Y and Z, and copied ſometimes from Y, ſometimes from Z, that St. Mark had three diſtinct tranſlations X, Y, and Z, and copied in one place from X, in another from Y, in a third place from Z: that St. Matthew and St. Mark had each of them more than one tranſlation of α, and that they copied ſometimes from the one, ſometimes from the other, that St. Mark and St. Luke had each only one, but not the ſame, tranſlation of β, and ſo on. But this form is ſo nearly allied to the preceding, that moſt of the objections, which may be made to the one, may be made likewiſe to the other. And the latter, like the former, is incapable of explaining the phænomenon, that wherever St. Matthew and St. Luke verbally agree in $\aleph$, St. Mark likewiſe agrees verbally with both. For according to the latter form, St. Matthew and St. Luke muſt verbally agree, whenever both copied in the ſame place from the tranſlation Y: but that St. Mark likewiſe, who had three tranſ-

tranſlations *X*, *Y*, and *Z*, ſhould always hit upon the tranſlation *Y*, and never on either *X* or *Z*, where St. Matthew and St. Luke had copied from *Y*, is not very credible. Yet this ſuppoſition muſt be made: or the phænomenon in queſtion remains unexplained. Equally difficult ſhall we find it to account for the phænomenon, that St. Matthew and St. Mark never agree verbally in any of the ſections, which occupy different places in their Goſpels. For if both St. Matthew and St. Mark made uſe of the tranſlations *X* and *Y*, it is inconceivable that they ſhould not have copied in any one inſtance throughout all theſe ſections from the ſame tranſlation. Many other difficulties might be pointed out, which attend this and every other form, under which a variety of Greek tranſlations may be imagined: but what has been already ſaid is ſufficient to ſhew, that the phænomena in our three firſt Goſpels muſt be explained on ſome other principle.

4. *That all three Evangeliſts uſed both Hebrew and Greek copies.*

Now theſe Greek copies, as before, contained, either the ſame tranſlation of ℵ, or two of them the ſame and the third a different one, or all three contained different tranſlations, or laſtly the Evangeliſts uſed a mixture of tranſlations. But the firſt caſe is not poſſible: for if all three Evangeliſts had in ſome places tranſlated from the Hebrew, and in other places tranſcribed from a tranſlation *X*, St. Matthew and St. Luke muſt ſometimes have copied from *X*, where St. Mark did not, as well as St. Matthew and St. Mark, where St. Luke did not, and St. Mark and St. Luke where St. Matthew did not. But ſince we find no example, in which St. Matthew and St. Luke verbally agree in ℵ without St. Mark, it is evident that St. Matthew and St. Luke cannot have copied from the ſame tranſlation. Nor is the ſecond caſe poſſible: for if St. Matthew and St. Mark had uſed the ſame tranſlation and St. Luke a different one, St. Mark and St. Luke could not have verbally agreed in the manner, in which they do; and on the other hand, if St. Mark and St. Luke had uſed the

ſame tranſlation, but St. Matthew a different one, St. Matthew and St. Mark could not have verbally agreed in the manner in which they do. For theſe reaſons the third caſe is likewiſe impoſſible. There remains then, as before, only the fourth caſe, that they uſed a mixture of tranſlations. But the inſuperable difficulties, which attend this ſuppoſition, have been already ſtated in the preceding article: and theſe difficulties will not be leſſened by the additional ſuppoſition, that the Evangeliſts uſed likewiſe the Hebrew original.

5. *That two Evangeliſts uſed both Hebrew and Greek copies, while the third uſed the Hebrew only: or that two of them uſed the Hebrew alone, and the third both a Hebrew and a Greek copy.*

But the firſt of theſe two forms cannot account for the verbal agreement in all three Evangeliſts: and the other form cannot account for the verbal agreement even between any two.

6. *That one of the Evangeliſts uſed the Hebrew alone, and that the other two uſed tranſlations alone: or that two of the Evangeliſts uſed the Hebrew alone, while the third uſed a Greek tranſlation alone.*

But this form, in whatever light we place it, will never be able to explain the examples of verbal coincidence in all three Evangeliſts: and therefore it is unneceſſary to point out the ſingle difficulties, which attend each particular poſition of it.

7. *That one of the Evangeliſts uſed a Greek tranſlation alone, but that the other two uſed both the Hebrew original and a Greek tranſlation: or that two of the Evangeliſts uſed only a Greek tranſlation, but that the third, together with a Greek tranſlation, uſed alſo the Hebrew original.*

According to this form, each of the Evangeliſts uſed, either with or without the Hebrew original, a Greek tranſlation of it. The objections therefore, which were made to No. 3, and No. 4, apply likewiſe to the preſent form.

It appears then, that the hypotheſis of a common Hebrew original is incapable of giving a ſatisfactory ſolution

ſolution of the phænomena obſervable in our three firſt Goſpels, if it be repreſented in any of thoſe forms, which include the ſuppoſition, *that St. Matthew wrote his Goſpel in Greek*[t].

CHAP. XIV.

THE VARIOUS FORMS OF THE ABOVE MENTIONED GENERAL SUPPOSITION, AS THEY MAY BE REPRESENTED, WHEN IT IS ASSUMED, THAT ST. MATTHEW WROTE IN HEBREW, TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

IT remains therefore that we examine the forms, in which the hypotheſis may be repreſented, when it is preſuppoſed *that St. Matthew wrote his Goſpel in Hebrew.*

Now if we preſuppoſe, that St. Matthew wrote his Goſpel in Hebrew we cannot well aſſume, that he made uſe of any Greek tranſlation: conſequently the queſtion, whether Greek tranſlations were uſed by the Evangeliſts is confined to St. Mark and St. Luke. Yet here, as before, there are various poſſible forms. We may aſſume,

1. *That St. Mark and St. Luke, as well as St. Matthew, uſed copies of the Hebrew original only.*

But in this caſe the Goſpels of St. Mark and St. Luke would contain two perfectly independent tranſlations, which, as has been already ſhewn, is not true.

2. *That St. Mark and St. Luke uſed copies of the Hebrew original, but at the ſame time that the ſucceſſor uſed likewiſe the Goſpel of his predeceſſor.*

But

[t] If for the name of St. Matthew we ſubſtitute any other name aſſumed at pleaſure, the arguments, which have been uſed are equally valid. Conſequently, if we ſuppoſe that any other perſon was the author of our firſt Greek Goſpel, the hypotheſis of a common Hebrew document is likewiſe incapable, in any ſhape whatever, of explaining the phænomena.

But this form is likewiſe inſufficient for the explanation of the phænomena, as appears from what was ſaid in No. 2. of the preceding chapter.

3. *That St. Mark and St. Luke uſed Greek tranſlations only.*

By a mode of reaſoning ſimilar to that which was adopted in No. 3. of the preceding chapter, it may be ſhewn that this form likewiſe, in whatever light it be placed, is inadmiſſible.

4. *That St. Mark and St. Luke uſed the Hebrew original, and likewiſe different tranſlations of it.*

But on this ſuppoſition the numerous examples of verbal agreement between theſe two Evangeliſts remain unexplained.

5. *That the one uſed the Hebrew alone, while the other uſed a Greek tranſlation alone.*

This form is likewiſe inadmiſſible, and for the ſame reaſon, as the foregoing.

None of theſe five forms therefore will account for the phænomena in the Goſpels of St. Mark and St. Luke alone: and after theſe are explained, the phænomena in the Greek tranſlation of St. Matthew's Goſpel, which at preſent is ſuppoſed to have been written in Hebrew, are ſtill left for conſideration.

CHAP. XV.

DESCRIPTION OF THE AUTHOR'S HYPOTHESIS.

THERE remains however one form, and that a very ſimple and probable one, which will ſolve the phænomena of every deſcription in a very ſatisfactory manner, and in a manner perfectly conſiſtent with divine inſpiration,

inſpiration, as will appear from a ſubſequent Note. This form is the following*.

St. Matthew, St. Mark, and St. Luke, all three, uſed copies of the common Hebrew document ℵ: the materials of which St. Matthew, who wrote in Hebrew, retained in the language, in which he found them, but St. Mark and St. Luke tranſlated them into Greek. They had no knowledge of each other's Goſpels: but St. Mark and St. Luke, beſide their copies of the Hebrew document ℵ, uſed a Greek tranſlation of it, which had been made, before any of the additions α, β, &c. had been inſerted. Laſtly, as the Goſpels of St. Mark and St. Luke contain Greek tranſlations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Goſpel, the perſon, who tranſlated St. Matthew's Hebrew Goſpel into Greek, frequently derived aſſiſtance, from the Goſpel of St. Mark, where St. Mark had matter in common with St. Matthew: and in thoſe places, but in thoſe places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourſe to St. Luke's Goſpel.

The hypotheſis, thus ſtated and determined, will account for all the phænomena, relative to the verbal agreement and diſagreement in our three firſt Goſpels, as

* The following form relates only to the Hebrew document, which was uſed by all three Evangeliſts. But beſide this common document, there was another, uſed only by St. Matthew and St. Luke, of which more will be ſaid hereafter.

as well as for the other manifold relations, which they bear to each other: and it contains nothing, which is either improbable in itſelf, or is inconſiſtent with hiſtorical evidence. That this may appear the more clearly, let us trace the ſeveral ſteps, which may be ſuppoſed to have been taken, from the firſt drawing up of the Hebrew document ℵ to the compoſition of our canonical Goſpels.

I. HEBREW DOCUMENT ℵ: WHICH CONTAINED A NARRATIVE OF FACTS.

Several years before any of our canonical Goſpels were compoſed, a ſhort narrative was drawn up containing the principal tranſactions of Jeſus Chriſt from his baptiſm to his death: which narrative we denote by ℵ. It muſt not be conſidered as a finiſhed hiſtory, but as a document containing only materials for a hiſtory: and as thoſe materials were probably not all communicated at the ſame time, we muſt ſuppoſe, that they were not all placed in exact chronological order. It was written, as may be reaſonably expected, in the native language of the Jews of Jeruſalem, that is, in Chaldee intermixed with ancient Hebrew words: but as the fathers give to this dialect the name of Hebrew, as well as to the language, in which the Old Teſtament is written, and the uſe of the term 'Hebrew' in this ſenſe, when it is properly explained will create no confuſion, we may ſay that the narrative ℵ was written in Hebrew.

As no perſons were ſo well qualified to give an account of Chriſt's tranſactions, as they who had conſtantly attended him, and the ancient fathers ſpeak of a 'Goſpel according

according to the Apoſtles[b],' and of 'Memoirs of the Apoſtles[c],' we may ſuppoſe, without violating the rules of probability, that this document ℵ was drawn up from communications made by the Apoſtles, and therefore that it was not only a work of good authority, but a work, which was worthy of furniſhing materials to any one of the Apoſtles, who had formed a reſolution of writing a more complete hiſtory. I would not however convert either the Memoirs of the Apoſtles, or the Goſpel according to the Apoſtles, or the Goſpel according to the Hebrews (if this was a different work), as they exiſted in a later age, into the aſſumed Hebrew document ℵ, which is to be conſidered only as the baſis of theſe, as well as of other Goſpels. But ſince a work may retain its original name, even after it has loſt, in conſequence of alterations and additions, its original form and extent, there is no improbability in ſuppoſing that a document, which ſerved as the ground work of the 'Goſpel according to the Apoſtles,' was called by ſome Hebrew title, which in Greek would be expreſſed by Διηγησις[d] περι των κ. τ. λ. καθως παρεδοσαν οι αποστολοι. Or the perſon, or perſons, who drew it up from the communications of the Apoſtles, might entitle it Διηγησις περι των πεπληροφορημενων εν ημιν πραγματων, καθως παρεδοσαν ημιν οι απ' αρχης αυτοπται και ὑπηρεται γενομενοι τε λογε, a title, which St. Luke himſelf has quoted in the Preface to his Goſpel. That theſe words are not St. Luke's own, but the title of a book, is a conjecture of Leſſing[e], which

[b] Των δωδεκα ευαγγελιον as named by Origen in his firſt homily on St. Luke's Goſpel (Origen. Op. Tom. III p. 932. Note *a* ed. Delarue)—ſecundum Apoſtolos, as called by Jerom in his third book againſt the Pelagians, and των δωδεκα, as named by Theophylact in the Preface to his Commentary on St. Luke's Goſpel.

[c] Απομνημονευματα των Αποστολων. By this name Juſtin Martyr calls the work, from which he cites paſſages relative to Chriſt's hiſtory: and he ſays expreſsly of it ὑπο των Αποστολων και των εκεινοις παρακολουθησαντων συντεταχθαι. Dialog. cum Tryphone, p. 331. ed. Colon.

[d] Not ευαγγελιον: for ευαγγελιον in the firſt century had not acquired the ſenſe of 'Life of Chriſt.'

[e] Theologiſcher Nachlaſs, p. 65.

which is approved by Storr[f]: and that the conjecture is not ill-founded will appear from the following conſiderations. 1. After St. Luke had written, επειδηπερ πολλοι επεχειρησαν αναταξασθαι, he would have uſed, not διηγησιν in the ſingular, but διηγησεις in the plural, if by this word he had meant, as is commonly ſuppoſed[g], to expreſs narratives written by theſe πολλοι. 2. Ανταξασθαι διηγησιν is not ſynonymous to γραψαι διηγησιν: for it does not ſignify 'to write a new narrative,' but 'to rearrange a narrative already written.' 3. If theſe had been St. Luke's own words, he muſt have ſaid καθως παρεδοσαν αυτοις, and not καθως παρεδοσαν ημιν: for though we may ſay of other perſons, that they have undertaken to write a hiſtory, as eye-witneſſes have related the facts to *them*, we cannot well ſay, that they have undertaken to write a hiſtory, as eye-witneſſes have related the facts to *us*[h]. 4. If ſo many perſons had written narratives of Chriſt's tranſactions, and had written only what eye-witneſſes to theſe tranſlations had related, there was the leſs neceſſity for St. Luke to write a Goſpel, and Theophilus might have 'known the certainty of theſe things,' though St. Luke had not written. 5. All the objections are removed by the ſuppoſition, that the words from διηγησιν to λογυ, are nothing more than a Greek tranſlation of a Hebrew title, which had been adopted by the writer or writers of the Hebrew document ℵ: that in the interval, which elapſed between the compoſition of this document, and that of St. Luke's Goſpel, many

[f] Zweck der Evangeliſchen Geſchichte und Briefe Johannis (Tübingen 1786, 8vo). p. 357. But neither Leſſing nor Storr apply the conjecture in the manner, in which it is here applied.

[g] See Mill. Prol. § 35.

[h] No commentator, as far as I know, has made this remark, though it appears to be a very obvious one. L. Capellus propoſed indeed a tranſpoſition of all the words from καθως to λογυ, and recommended their inſertion after ακριβως, which would remove the objection here made; but Cappellus appears to have had a different object in view. At any rate, a cauſe muſt be very deſperate before ſuch arbitrary tranſpoſitions can be admitted.

many persons had attempted to re-arrange and new-model the Hebrew narrative ℵ, by making in it additions, transpositions, &c. in short ανατασσεσθαι την διηγησιν[1]: and, that as not all the additions, which had been made by these many writers, were drawn from the best sources[k], St. Luke, who had accurately traced every transaction from the beginning (παρηκολουθηκως ανωθεν πασιν ακριβως), resolved to compose a narrative, of which he made, as others had done, the authentic document ℵ the basis, but introduced only such additions, as he knew were consistent with the truth, that Theophilus, for whose immediate use he wrote, might know the certainty of those things, in which he had been instructed, (ινα επιγνω περι ων κατηχηθη λογων την ασφαλειαν). The same motive, which induced St. Luke to compose a Gospel in Greek, might have induced St. Matthew to compose a Gospel in Hebrew, that the Jewish converts in Palestine might likewise be able to distinguish truth from falsehood.

But whether this conjecture be grounded or not, the hypothesis itself remains unaffected.

II. GREEK TRANSLATION OF THE HEBREW DOCUMENT ℵ.

As the document ℵ was written in Hebrew, and was therefore unintelligible to the Greek Christians, it was soon translated into Greek. This Greek translation, which I suppose to have been made, before the text of ℵ had been augmented by any additions α, β, &c. may be denoted ℵ.

III. COPIES

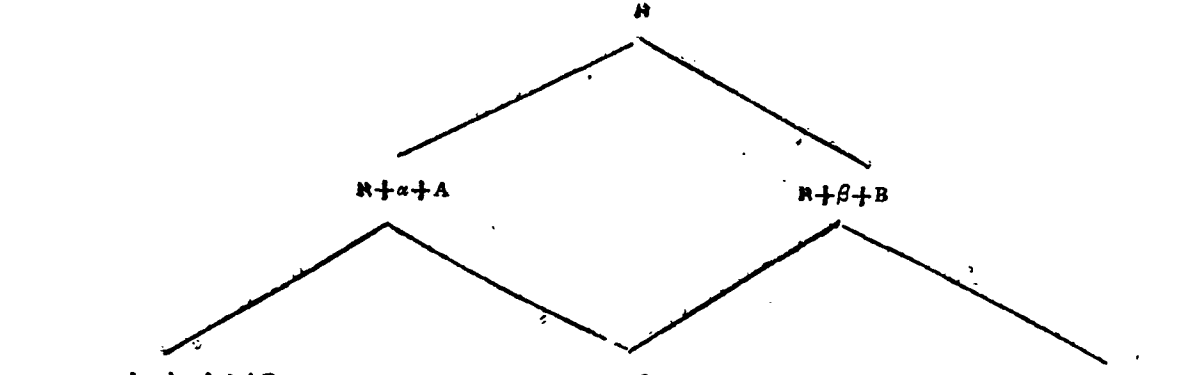
[1] St. Luke has ανατασσεσθαι διηγησιν, without the article. Whether this omission is sufficient to destroy the whole conjecture, I leave to be determined by the learned.

[k] I have no doubt that these persons had the honest intention of relating only what they believed to be true, nor does St. Luke's Preface imply the contrary. But as they who take their information, at second hand, are liable to be deceived, they had undesignedly blended inaccurate with accurate accounts: and this St. Luke's Preface *does* imply.

III. COPIES OF THE HEBREW DOCUMENT WITH ADDITIONS.

In process of time, as new communications from the Apostles and other eye-witnesses brought to light either additional circumstances relative to transactions already recorded in ℵ, or transactions, which had been left wholly unnoticed, those persons, who possessed copies of ℵ, added in their manuscripts such additional circumstances and transactions; and these additions in subsequent copies were inserted in the text. The additions of the former kind have been denoted above by α, β, γ: those of the latter kind by A, B, Γ^1. We may suppose then, that in one copy the additions $\alpha+A$ were made, in another copy the additions $\beta+B$; that in a third copy these additions were united, and lastly that the first and the second copies were each of them, further augmented by the additions γ and Γ^1. The genealogy of these transcripts may be represented in the following manner[1].

[1] Γ^1 denotes those sections, which St. Matthew and St. Luke have in the same order; Γ^2 those which they have in a different order. See the end of Ch. II.



* To prevent miſtakes, it is neceſſary to obſerve, that, though α, β, &c. are placed after ℵ in the notation here adopted to repreſent the copies uſed by St. Matthew, St. Mark, and Luke, it muſt not be ſuppoſed, that they were ſo placed in the copies themſelves. They were not annexed as ſupplements at the end of ℵ, but were inſerted, one in one place, another in another, from the beginning to the end of the document. But their poſition could not be repreſented by algebraical ſigns, which repreſent only quantity and number. No confuſion however can ariſe, if the explanation here given, be kept conſtantly in view.

Further,

By this genealogy, the origin of the three copies ſuppoſed to have been uſed by St. Matthew, St. Mark, and St. Luke, is traced in an eaſy and ſimple manner, and there is no neceſſity either for making any perplexed and improbable combinations, or for ſuppoſing a great multiplication of copies. Two intermediate tranſcripts, between the original document ℵ and the copies ſuppoſed to have been uſed by the Evangeliſts, were ſufficient.

IV. SUPPLEMENTAL HEBREW DOCUMENT, WHICH CONTAINED A Γνωμολογια.

In addition to the document ℵ, which contained a ſeries of *facts*, another document was drawn up, containing a *collection of precepts, parables, and diſcourſes*, which had been delivered by Chriſt, at different times, and on different occaſions. In this collection, though many of the facts were noted, which gave riſe to thoſe precepts, parables, and diſcourſes, no regard was paid to chronological order. It was not common to all three Evangeliſts, for it was uſed only by St. Matthew and St. Luke: and theſe two Evangeliſts had not the ſame, but different copies of it, St. Matthew's copy containing ſome things, which were not in St. Luke's, and St. Luke's copy ſome things, which were not in St. Matthew's. From this ſupplemental document, which may be denoted by ב, were derived the ſections Γ^{α}.

V. ST.

Further, though St. Matthew's copy contained ℵ+α+γ+Α+Γ, it is not therefore to be be inferred that theſe were *the whole* of its contents. For it is not improbable that it contained ſome additions, which had been made neither in the copy uſed by St. Mark, nor in the copy uſed by St. Luke: and that hence St. Matthew derived ſome of the materials, which are in his Goſpel alone. The ſame obſervation may be made in reſpect to the copies uſed by St. Mark and St. Luke. Such additions, as were peculiar to each of the three copies might be denoted, in one by Δ, in the other by Ε, in the third by Ζ. But they cannot be taken into the preſent eſtimate, becauſe we have no data, to diſtinguiſh them from the additions, which each Evangeliſt himſelf made.

V. ST. MATTHEW'S HEBREW GOSPEL.

St. Matthew wrote his Goſpel in Hebrew, and made the Hebrew document ℵ, augmented by the additions $\alpha+\gamma+A+\Gamma^1$, the baſis of his Goſpel. He likewiſe inſerted in various parts of his Goſpel much matter (Γ^2), which was contained in the ſupplemental document ב. Thus he gave the ſanction of apoſtolical authority to facts and diſcourſes, which were already recorded. Further, he made many additions, ſometimes of particular circumſtances, at other times of facts and diſcourſes, which are contained, neither in the Goſpel of St. Mark, nor in that of St. Luke. Laſtly, he arranged and digeſted the whole according to his own plan: in the former part of the document ℵ he made many tranſpoſitions, becauſe many of the facts had not been placed in chronological order, and in many other places he altered and improved the original text. According to this repreſentation, St. Matthew's Hebrew Goſpel muſt be conſidered as a work quite diſtinct from that document, which was the baſis only of his Goſpel, as well as of the other two. Nor muſt it be confounded with that Hebrew Goſpel which was afterwards *called* St. Matthew's Hebrew Goſpel[l], and was uſed, (but in copies which did not agree with each other) by the Nazarenes and the Ebionites[m]. That

[l] Quod *vocatur* a pleriſque Matthæi authenticum, as Jerom ſays in note to Matth. xii. 13. (Tom. IV. P. I. p. 47. ed. Benedict.) and, ut plerique *autumant*, juxta Matthæum, as he ſays, (adv. Pelag. Lib. III. T. IV. P. II. p. 533). Now if Jerom had himſelf been convinced, that the Hebrew Goſpel, which he ſaw at the end of the fourth century, was St. Matthew's genuine text, he would not have ſaid, quod *vocatur*, &c. and ut plerique *autumant*, &c. when Irenæus therefore ſays (adv. Hæres. Lib. III. cap. 11), that the Ebionites uſed the Goſpel of St. Matthew, his teſtimony proves only, that the Ebionite Goſpel bore the name of St. Matthew in the ſecond century, not that it was St. Matthew's genuine original; a fact, which Irenæus, who did not underſtand Hebrew, could not atteſt.

[m] The copy uſed by the Nazarenes is called by Epiphanius (Hæres. XXIX. 9.) το κατα Ματθαιον ευαγγελιον πληρεστατον ἑβραϊστι. Of the

That theſe copies contained in ſome places matter, which is not at all in our Greek Goſpel of St. Matthew, and that where they had the ſame or ſimilar matter the relations were frequently very different, appears from the quotations of Jerom and Epiphanius[a]. Either therefore they differed in many reſpects from St. Matthew's genuine original, or the later differed materially from our Greek tranſlation. But, according to the hypotheſis, which is here propoſed, our firſt Greek Goſpel is nothing more and nothing leſs than a plain tranſlation of St. Matthew's genuine original. Conſequently St. Matthew's genuine original muſt, according to our hypotheſis, be conſidered as a Goſpel, which was not indeed totally different from, but was not preciſely the ſame with the Hebrew Goſpel uſed by the Nazarenes and the Ebionites. How it came to paſs that the Goſpel of the Nazarenes and the Ebionites acquired among other titles (for it had more than one) the appellation of St. Matthew's Goſpel, whether, as uſed by the Nazarenes in the firſt century it was really St. Matthew's Hebrew original, but gradually loſt its priſtine form through numerous alterations and additions, or whether from the very firſt it was a different offſpring from the Hebrew document ℵ, but was afterwards confounded with the Hebrew Goſpel of St. Matthew, becauſe both of them were uſed by inhabitants of Judæa, were written in the ſame language, and contained much matter in common with each other, is a queſtion of no importance to the preſent inquiry, which relates only to the origin of our three firſt canonical Goſpels.

VI. St.

copy uſed by the Ebionites he ſays, (Hæres. XXX. 13.) ἐν τῷ καθ' αὐτοὺς εὐαγγελίῳ, κατὰ Ματθαῖον ὀνομαζομένῳ, οὐχὶ ὅλῳ δὲ πληρεστάτῳ, ἀλλὰ νενοθευμένῳ καὶ ἠκρωτηριασμένῳ.

[a] The quotations of Jerom and Epiphanius from the copies uſed by the Nazarenes and the Ebionites have been collected by Grabe and Fabricius, but more completely by Jones, in his New and full method of ſettling the canonical authority of the New Teſtament, Vol. I. p. 336—350.

VI. ST. LUKE'S GOSPEL

St. Luke had a copy of the Hebrew document ℵ; which had been enriched by the additions, $\beta+\gamma+B+\Gamma$ [1]. This copy he made the basis of the principal part of his Gospel, and adhered to it throughout even in the *arrangement* of the facts [p], not venturing to transpose any of them, as St. Matthew did, because he was not an Apostle and eye-witness, and had no knowledge of St. Matthew's Gospel [q]. He likewise derived much matter (Γ^2),

[p] It is immaterial to the present hypothesis, whether the Gospel of St. Luke was written before that of St. Mark, or not. But as there is reason to believe, that St. Luke's Gospel was written before that of St. Mark, I place it immediately after St. Matthew's Hebrew Gospel. And that even St. Matthew's Hebrew Gospel was written after that of St. Luke is neither impossible nor improbable: but as no one can prove that it was, I have assigned to it its usual place.

[p] When St. Luke says in his Preface (Ch. I. 3.) that he wrote καθεξης, he alludes perhaps to his retention of the order, in which the facts were arranged in his document ℵ: an order, which had not been retained by those, of whom he says in his Preface that they had undertaken αναταξασθαι διηγησιν.

[q] As St. Luke himself declares in his Preface, that he had made the most diligent inquiries in respect to the history of Jesus Christ, and as he had ample means of information during the two years, which he spent in Judæa, while St. Paul was prisoner at Cæsarea, it may be objected, that during that period he must have heard of St. Matthew's Hebrew Gospel, as well as of the Hebrew documents ℵ and ב. But that St. Matthew's Gospel then existed, is more than any man can prove. On the contrary, according to Irenæus, the most ancient evidence on this subject, St. Matthew did not write till after St. Luke had left Judæa, to accompany St. Paul into Italy: for Irenæus says, (Euseb. H. E. Lib. V. cap. 8.) that St. Matthew wrote his Gospel in Hebrew, while St. Paul and St. Peter were in Rome. This sufficiently accounts for the fact, that St. Luke had no knowledge of St. Matthew's Gospel, a fact, which may be proved on other grounds, which it is unnecessary to repeat. But whether St. Luke drew up his Gospel and presented it to Theophilus, before St. Matthew's Hebrew Gospel was written, is another inquiry, in which it is not so easy to give a satisfactory answer, because no one knows, at least with certainty, whether Theophilus, for whose particular use St. Luke wrote, lived in Judæa, or whether he lived elsewhere; and therefore, since it frequently happens, that an

(r[a]), as St. Matthew did, from the ſupplemental Hebrew document ב, but from a copy of it, which contained ſome things, which St. Matthew's copy did not, as St. Matthew's copy contained ſome things, which St. Luke's copy did not. The uſe likewiſe, which St. Luke made of the document ב, was different from that, which St. Matthew made of it. For, as the document ב contained a collection of precepts, parables, and diſcourſes, which had been delivered by Chriſt at different times, and on different occaſions, St. Matthew inſerted them in various parts of his Goſpel, having regard probably to the times and to the occaſions, on which they were delivered. But St. Luke, who was not preſent at their delivery, retained them for the moſt part, though not wholly, in the collection, in which he found them: and this collection, with exception to a diſcourſe and a parable, which will be conſidered hereafter, he inſerted in that portion of his Goſpel, which begins with ch. ix. 15. and ends with ch. xviii. 14. a portion, which conſiſts almoſt wholly of precepts, parables, and diſcourſes, the few facts, which are introduced in it, being nothing more than preludes to the diſcourſes themſelves. Of this portion the document ב was the baſis, as the document א was the baſis of the reſt of his Goſpel, which contains chiefly a ſeries of facts. Further, in addition to the materials, which St. Luke derived from א and ב, he inſerted in his Goſpel much other matter, the knowledge of which he obtained from the diligent inquiries, of which he ſpeaks in his Preface.

As

author draws up a work many years after he has collected the materials for it, we cannot determine, whether St. Luke wrote his Goſpel before he left Judæa, in which caſe he wrote moſt probably before St. Matthew; or whether he wrote it after he had left Judæa, in which caſe he may, or may not, have written after St. Matthew. On the other hand, if it were certain that St. Luke wrote before St. Matthew, and that he wrote even in Judæa, we ſhould have no reaſon to think it extraordinary, that St. Matthew had no knowledge of St. Luke's Goſpel, ſince it was deſtined, though ultimately for the church at large, yet immediately for the uſe of an individual, and therefore was not ſo publickly known, till ſome years after it was written.

As St. Luke wrote in Greek, but drew the greateſt part of his materials from Hebrew documents, the greateſt part of his Goſpel contains a tranſlation from the Hebrew; and in tranſlating from the document ℵ he had frequent recourſe to the Greek verſion ℵ, which had been made of this document in its primitive ſtate.

VII. ST. MARK'S GOSPEL.

St. Mark uſed a copy of the Hebrew document ℵ, which had been enriched by the additions $\alpha+\beta+A+B$. This copy he made the baſis of his Goſpel, and adhered to it, as St. Luke had done to his copy, even in the arrangement of the facts. But he made no uſe of the ſupplemental document ב; and with the exception to two or three ſhort ſections, which are peculiar to his Goſpel, the additions, which he himſelf made, conſiſt in the notation of particular circumſtances relative to tranſactions already recorded. As St. Mark wrote in Greek, but drew his materials from the Hebrew, his Goſpel, with the exception of the additions, which he himſelf made, is a tranſlation, and frequently a paraphraſtical tranſlation, from the Hebrew. However in many places he adopted as St. Luke had done, the words of the Greek tranſlation ℵ. But he had no knowledge either of St. Luke's Goſpel, or of the Hebrew Goſpel of St. Matthew*.

VIII. GREEK

* If St. Mark the Evangeliſt, as there is reaſon to believe, was the perſon, who is called 'John Mark' in the Acts of the Apoſtles, it will be objected perhaps, that St. Matthew's Hebrew Goſpel could not have been unknown to him, becauſe the mother of John Mark not only lived in Jeruſalem, but had made her houſe a place of aſſembly for the primitive Chriſtians, Acts xii. 12. But before this objection can be of any weight, it muſt be ſhewn that St. Mark reſided at Jeruſalem, or at leaſt in Judæa, after St. Matthew had written his Goſpel: for, if he left Judæa before St. Matthew wrote, and did not return thither, he might have ſeen and have taken with him a copy of the Hebrew document ℵ, and yet never have ſeen the Hebrew Goſpel of St. Matthew. Now that St. Mark reſided at Jeruſalem, or even in Judæa, after St. Matthew's Goſpel was written, is more than any man can prove. The laſt place, in which he is mentioned in the Acts of the Apoſtles, is ch. xv. 37. 39. where he is deſcribed as ſetting out

VIII. GREEK TRANSLATION OF ST. MATTHEW'S HEBREW GOSPEL.

St. Matthew's Hebrew Goſpel was tranſlated literally † into Greek, and this Greek tranſlation is the Goſpel, which occupies the firſt place in our canon[r]. It was not made

from Antioch to accompany Barnabas to the iſland of Cyprus: but at that time St. Matthew's Goſpel was not written, as appears from a preceding note. St. Mark afterwards accompanied St. Peter, and came at laſt to Rome, where he reſided, when St. Paul wrote his Epiſtle to the Coloſſians (Col. iv. 10), and where St. Mark probably wrote his Goſpel. But that during the interval, which elapſed between St. Mark's departure from Antioch, in company with Barnabas, and his arrival afterwards in Rome, he paſſed any time at Jeruſalem, is a matter, of which we find no traces in any part of the New Teſtament. To the ſuppoſition therefore that St. Mark had never ſeen St. Matthew's Goſpel no objection can be made on hiſtorical ground. And the ſuppoſition that he had never ſeen St. Luke's Goſpel can admit of no difficulty, for the reaſon already aſſigned in a preceding Note.

† According to the propoſed hypotheſis therefore St. Matthew's Hebrew original was not merely the baſis of our firſt Greek Goſpel, as the aſſumed Hebrew document is ſuppoſed to be the baſis of the Goſpels of St. Mark and St. Luke. For theſe two Evangeliſts, though they tranſlated from a Hebrew document, acted at the ſame time with the freedom of authors, and treated *their* original as a work, which ſupplied them only with materials, which they themſelves digeſted, augmented, and improved. St. Matthew's tranſlator on the contrary acted as a *mere* tranſlator, and attempted nothing more than to give a faithful and cloſe copy of his original.

[r] Though no one can poſitively aſſert, that this is the only Greek tranſlation, which was made of St. Matthew's Hebrew Goſpel, there is no ground for aſſerting the contrary. It is true, that many eminent critics have appealed to the following words of Papias, (Euſeb. Hiſt. Eccleſ. Lib. III. c. 39.) Ματθαιος μεν ουν Εβραιδι διαλεκτῳ τα λογια συνεγραψατο· ηρμηνευσε δ' αυτα, ως ηδυνατο ἑκαστος: and have produced the latter clauſe as authority, that ſeveral tranſlations were made of St. Matthew's Hebrew Goſpel. But, as far as I am able to judge, the words of Papias ſignify nothing more than, that every one who uſed St. Matthew's Hebrew Goſpel (which every man muſt, who uſed it at all, before a Greek tranſlation had been made) interpreted it, or made it out, as well as he could. That every man, who uſed St. Matthew's Hebrew Goſpel, *wrote* a tranſlation of it is incredible: nor does

made till ſome time after the Goſpels of St. Mark and St. Luke were written: and both of theſe Goſpels were conſulted by the tranſlator[s], which he uſed in the following manner. Wherever St. Mark had matter in common with St. Matthew, he had no recourſe to St. Luke's Goſpel[t], but in thoſe places he frequently tranſcribed from that of St. Mark, becauſe St. Mark's Goſpel, as well as that of St. Luke, already contained a Greek tranſlation of a great part of the Hebrew materials, which had been incorporated into St. Matthew's Hebrew Goſpel. On the other hand, where he could derive no aſſiſtance from St. Mark's Goſpel, or in the places, where St. Luke alone had matter in common with

does the word ἡρμήνευσε warrant any ſuch concluſion. If Papias had intended to ſay, that ſeveral written tranſlations had been made of St. Matthew's Hebrew Goſpel, he would hardly have uſed the term ἡρμήνευω, but ἡρμήνειαν, or rather μεταφρασιν γραφω: for though ἡρμήνευω does not exclude the ſenſe of a written tranſlation, it does not, when uſed alone, imply it. And that Papias did not intend to aſcribe to it this ſenſe appears from his applying to it the indefinite term ἑκαστος, which excludes the notion of written tranſlations.

[s] The ſuppoſition, that the Greek tranſlator of St. Matthew's Hebrew Goſpel uſed the Goſpels both of St. Mark and of St. Luke, is not at all affected by the arguments, which various writers have alleged, to prove that the Evangeliſts did not ſee each other's writings. For theſe arguments relate to them merely as *authors*, and reſt on the principle, that if the one had ſeen the writings of the other, their Goſpels would in many places have been different from what we really find them. But this principle does not apply to a mere *tranſlator*, whoſe object is to give a faithful copy of his original, and not to attempt an improvement of it, either by alterations or additions from the works of other writers on the ſame ſubject. The argument likewiſe, which I uſed in ch. viii. againſt the opinion, that any part of St. Matthew's Goſpel was copied from that of St. Mark, applies merely to the *author*, it being there ſuppoſed that St. Matthew wrote in Greek.

[t] As St. Mark had been a conſtant attendant on St. Peter, who was one of the twelve Apoſtles, there is nothing improbable in the ſuppoſition that St. Matthew's tranſlator preferred St. Mark's Goſpel to that of St. Luke's. This is not the only inſtance of ſuch a preference; for Michaelis himſelf ſays, (Vol III. Ch. v. Sect. 6) that when there is a variation between St. Mark and St. Luke, he would abide by the account of the former.

with St. Matthew, he very frequently adopted the tranſlation, which already exiſted in St. Luke's Goſpel[u].

Such are the ſteps which may be ſuppoſed to have been taken from the firſt drawing up of the Hebrew document to the compoſition of our canonical Goſpels. There is no internal improbability attending any one of them: they are neither numerous, nor complicated: they are neither inconſiſtent with the manners of the firſt century, nor contradictory to the evidence of real hiſtory[x]. That St. Matthew wrote his Goſpel in Hebrew, is aſſerted by the voice of all antiquity: this part of the hypotheſis therefore is confirmed by poſitive evidence. That St. Mark wrote merely from the preaching of St. Peter is not

[u] Whoever thinks it improbable, that the tranſlator of St. Matthew's Hebrew Goſpel, if he had been in poſſeſſion of St. Luke's Goſpel, ſhould never have copied from it as long as St. Mark had matter in common with St. Matthew, may without injuring the reſt of the hypotheſis make in this part of it the following alteration, and ſuppoſe, that he had only an extract from St. Luke's Goſpel, containing ſuch parts of it, as were not in the Goſpel of St. Mark. And in the explanation of the phænomena obſervable in the verbal harmony of the Evangeliſts, wherever I ſuppoſe, that the tranſlator uſed the Goſpel of St. Luke, may be ſubſtituted by thoſe, who prefer it, the ſuppoſition that he uſed only ſuch an extract.

[x] Every ſtep, which is here ſuppoſed to have been taken, is likewiſe perfectly conſiſtent with the doctrine of inſpiration, not indeed of *verbal* inſpiration, but of inſpiration, as it is underſtood by Biſhop Warburton and Dr. Whitby. The former in his doctrine of Grace, Book I. Ch. 7. conſiders the Holy Spirit as having operated on the ſacred writers 'by watching over them inceſſantly, but with ſo ſuſpended a hand, as permitted the uſe, and left them to the guidance of their own faculties, while they kept clear of error, and then only interpoſing, when without this divine aſſiſtance they would have been in danger of falling.' With ſuch an inſpiration the opinion, that the Evangeliſts drew a great part of their materials from a written document is perfectly conſiſtent; for if that document contained any thing erroneous, they had the power of detecting and correcting it. Dr. Townſon in his Diſcourſes on the Four Goſpels (Diſc. III. Sect. 5). thinks there is an impropriety in ſuppoſing, that St. Matthew, who was an Apoſtle, made uſe of what had been written by other perſons. But if the documents, which he uſed, were drawn up from communications made by the Apoſtles, of whom St. Matthew himſelf was one, all objections on the ſcore of impropriety muſt ceaſe.

not hiſtory, but a vague report, which confutes itſelf by the contradictory modes in which it is delivered, and moreover was not credited by all the ancients themſelves, or Auguſtin would not have hazarded the (equally ungrounded) conjecture that St. Mark epitomiſed St. Matthew. On the other hand it may be admitted, that the knowledge of thoſe numerous *circumſtances*, with which St. Mark enriched the document ℵ, was derived from his intercourſe with St. Peter: and *ſo far* the report, that St. Mark wrote from the preaching of St. Peter, may be true. At any rate, whatever was the aſſiſtance, which the Apoſtle afforded him, that aſſiſtance does not exclude the uſe of the document ℵ. That St. Luke wrote from the preaching of St. Paul is likewiſe a vague report, and is confuted by the preface, which St. Luke himſelf has prefixed to his Goſpel: but this preface is perfectly conſiſtent with our hypotheſis, and, if the explanation above given be admitted, it is a confirmation of it. That poſitive teſtimony cannot be alleged in favour of every part, can form no ground of objection; and it is ſufficient that no part is contradicted by poſitive teſtimony. For we are at preſent concerned, not with a ſeries of facts, of which the truth or falſhood is to be determined by the teſtimonies of ancient writers, (ſince real hiſtory deſerts us on this ſubject), but with a *mere hypotheſis*, aſſumed to explain certain appearances, of which hypotheſis the only criterion is its harmony with the appearances themſelves. If theſe are effects, which would neceſſarily have been produced by the aſſigned cauſes, we may argue from the real exiſtence of the effects to the probable exiſtence of the cauſes; and if we can imagine no other cauſes, which would have produced theſe effects, the probability riſes to the higheſt degree. Now whether any other aſſignable cauſe would have produced the effects in queſtion, I leave to be determined by what was ſaid in chap. viii—xiv: but that the cauſes, which I have aſſigned in ch. xv. would have produced theſe effects will appear from the following recapitulation of the phænomena arranged according to the four above ſtated diviſions.

CHAP.

CHAP. XVI.

THE PRECEDING HYPOTHESIS TRIED BY THE PHÆNOMENA IN THE VERBAL HARMONY OF THE GOSPELS.

THE FIRST DIVISION, CONTAINING ℵ, WITH THE ADDITIONS α, β, γ.

1. In ℵ.

α). In ℵ, the examples in which all three Gospels verbally coincide are not numerous, and contain in general only one or two, or, at the outside three sentences together, because a verbal coincidence in all three Gospels could not be effected without the co-operation of three distinct causes in the same place, which may reasonably be supposed not to have happened frequently, and, when it happened, to have been of no long duration. Namely, both St. Mark and St. Luke must have copied in that place from $\overline{\aleph}$; and the translator of St. Matthew's Hebrew Gospel must have copied in that very place from St. Mark*.

). The examples of verbal agreement in ℵ between the Greek Gospels of St. Matthew and St. Mark are numerous and long, because St. Matthew's translator was assisted in his translation by St. Mark's Gospel. That our Greek text of St. Matthew's Gospel does not always literally agree with that of St. Mark, when the two Evangelists have matter in common with each other, but on the contrary that the examples, in which the same thing is related in different words, are more numerous than those, in

* In those places therefore, in which all three Gospels verbally agree, they contain the text of one and the same translation, namely, the translation $\overline{\aleph}$.

in which the ſame words are uſed, was occaſioned partly by the circumſtance that the Greek tranſlation exhibited in St. Mark's Goſpel was frequently too paraphraſtical to be adopted by a tranſlator, whoſe object was to give a literal verſion, partly becauſe the tranſlator of St. Matthew's Hebrew Goſpel either did not think it neceſſary at all times to conſult St. Mark's Goſpel, or did not always obſerve *where* St. Mark had matter in common with St. Matthew; ſince the copies of St. Mark's Goſpel at the end of the firſt and the beginning of the ſecond century had probably no ſections or diviſions *marked* in them, but were written without diſtinction in one continued ſeries, and no one thought at that time of writing the Goſpels in parallel columns, as later harmoniſts have done, or of making canons, as Euſebius did in the fourth century by the help of the Ammonian ſections, ſo as to enable the reader to diſcover in one Goſpel the paſſages, which correſpond to thoſe in another.

Hence we may aſſign the reaſon, why St. Matthew's Greek text never agrees verbally with that of St. Mark in any of thoſe ſections which occupy different places in the two Goſpels, viz. in Sect. V. and XI. and in the five ſucceſſive ſections XV. XVI. XVII. XVIII. XIX. To render this matter more intelligible, it will be neceſſary to arrange thoſe ſections, according to the order of St. Matthew's Goſpel, becauſe their order in St. Mark's Goſpel, according to which all the XLII. ſections have been arranged in the Table of parallel and coincident paſſages, was no guide to the tranſlator of St. Matthew's Hebrew Goſpel.

Sect.	St. Matthew.		St. Mark.
6.	VIII. 2—4.	correſponds to	I. 40—45.
5.	- 14—17.	- -	29—34.
15.	- 18—27.	- -	IV. 35—41.
16.	- 28—34.	- -	V. 1—20.

Sect.

Sect.	St. Matthew.			St. Mark.	
7.	IX.	1—8.	correſponds to	II.	1—12.
8.	-	9—17.	- -		13—22.
17.	-	18—26.	- -	V.	21—43.
18.	X.	1—42.	- -	VI.	7—13.
	XI.				
9.	XII.	1—8.	- -	II.	13—28.
10.	-	9—15.	- -	III.	1—6.
12.	-	22—45.	- -	-	20—30.
13.	-	46—50.	- -	-	31—35.
14.	XIII.	1—23.	- -	IV.	1—20.
19.	XIV.	1—12.	- -	VI.	14—29.
20		13—21.	- -	-	30—44.

From this repreſentation it is evident that Sect. XV. XVI. alſo XVII. XVIII. and likewiſe XIX. have in St. Mark's Goſpel a different poſition from that which they have in St. Matthew's. Further, Sect. V. has a different place, for in St. Mark's Goſpel it precedes Sect. VI. but in St. Matthew's Goſpel follows it: and Sect. XI. (though not repreſented in this table) has likewiſe a different poſition, for in Section XI. Mark iii. 7—19. correſponds to Matthew iv. 23—25. whereas the former part of Matthew iv. correſponds to the former part of Mark i. In theſe ſections therefore, the tranſlator of St. Matthew's Hebrew Goſpel did not obſerve *where* St. Mark had matter in common with St. Matthew, and conſequently could not tranſcribe from him.

The whole will appear more clearly, if we follow the tranſlator of St. Matthew's Hebrew Goſpel from ch. viii. 2. to ch. xiv. 12. In rendering ch. viii. 2—4. he obſerved that this ſection correſponded to Mark i. 40—45. and here he retained a great part of the words, which St. Mark had uſed: but not in rendering ver. 14—17. becauſe the parallel portion in St. Mark's Goſpel did not follow, but precede what he had juſt occupied. Nor did he perceive the portions in St. Mark's Goſpel, which are parallel to Matth. viii. 18—27. 28—34. (Sect. XV. XVI.) becauſe they

they follow after an interval of more than two chapters. But in rendering Matth. IX. 1—8. (Sect. VII.) he knew that Mark ii. 1—12. was the corresponding portion, because he had already copied from the latter part of Mark i. and therefore had observed what immediately followed in Mark ii.: and in rendering Matth. IX. 9—17. (Sect. VIII.) he necessarily perceived the corresponding portion, Mark ii. 13—22. because it succeeds without any interruption. Hence these two sections exhibit examples of verbal agreement. On the other hand, when he came to Matth. ix. 18—26. x. 1—42. (Sect. XVII. XVIII.) he did not observe the corresponding portions of St. Mark's Gospel, because these likewise follow after an interval of more than two chapters. Again, in rendering Matth. xii. 1—8. (Sect. IX.) he knew that Mark ii. 23—28. corresponded, because he had already consulted Mark ii. 13—22. and therefore had observed what immediately followed: and in rendering Matth. xii. 9—50. xiii. 1—34. (Sect. X. XII. XIII. XIV.) he necessarily perceived the corresponding portion, Mark iii. 1—35. iv. 1—34. because it follows without interruption. Hence Sect. IX. X. XII., and especially Sect. XIV. exhibit examples of verbal agreement. But when the translator came to Matth. XIV. 1—12. (Sect. XIX.) he again did not perceive that the corresponding portion in St. Mark's Gospel was ch. vi. 14—29. because more than a whole chapter, which corresponded to another part of St. Matthew's Gospel, intervened. However, in Sect. XX. he discovered the corresponding place of St. Mark's Gospel, from which place to the end the sections follow in the same order in both Gospels: and from this place the interruptions in the verbal agreement greatly diminish.

d) But in no instance throughout all ℵ does St. Mark fail to agree verbally with St. Matthew's Greek text, where St. Luke agrees with it, because the translator of St. Matthew's Hebrew Gospel made no use of St. Luke's Gospel, where he could derive assistance from St. Mark. Consequently, the Greek texts of St.

Matthew and St. Luke could never coincide in ℵ, except through the medium of St. Mark's Goſpel.

e.) St. Mark and St. Luke have a frequent verbal agreement in ℵ, becauſe both of them made uſe of the ſame Greek verſion $\bar{\aleph}$, and conſequently wherever they copied in the ſame place from $\bar{\aleph}$ they muſt agree verbally with each other *. But the inſtances of verbal agreement between St. Mark and St. Luke are neither ſo numerous nor ſo long as thoſe between St. Mark and St. Matthew, becauſe the former could not be produced without the co-operation of two diſtinct cauſes, whereas the latter required the operation of only one cauſe.

f.) Hence the examples of verbal agreement in ℵ, between St. Mark and St. Luke, are much inferior in number to the examples of diſagreement. Yet on the other hand St. Mark never fails to agree verbally with St. Luke in ℵ, where St. Matthew's Greek text agrees verbally with that of St. Luke, becauſe the tranſlator of St. Matthew's Hebrew Goſpel copied in ℵ from St. Mark only, and not from St. Luke, and therefore St. Mark muſt already have agreed with St. Luke, before St. Matthew's tranſlator could agree with St. Luke.

g.) In ſeveral of the XLII. general ſections, St. Mark agrees verbally in one place with St. Matthew, in another place with St. Luke, and therefore appears at firſt ſight to have copied from both, not becauſe he really did copy from both, but becauſe in the one place the tranſlator of St. Matthew's Hebrew Goſpel copied from St. Mark, and in the other both St. Mark and St. Luke copied from $\bar{\aleph}$.

h.) St. Matthew's Greek text never agrees in ℵ with that of St. Luke, except where both agree with that of St. Mark, becauſe the tranſlator had no recourſe to St. Luke, where St. Mark had matter

* Wherever St. Mark and St. Luke therefore agree verbally in ℵ, their Goſpels contain the text of one and the ſame tranſlation, namely, of the tranſlation $\bar{\aleph}$.

matter in common with St. Matthew. Conſequently, throughout all ℵ the Greek tranſlation of St. Matthew's Goſpel could harmonize with St. Luke's Goſpel through no other means, than through the medium of St. Mark's Goſpel, and therefore in thoſe places only, where St. Mark already agreed with St. Luke.

i.) Hence it follows, that St. Matthew's Greek text can never agree in ℵ, partly with that of St. Mark and partly with that of St. Luke, nor St. Luke's text partly with that of St. Mark and partly with that of St. Matthew, as was juſt obſerved of St. Mark's text, becauſe throughout all ℵ St. Matthew's Greek text never agrees verbally with that of St. Luke only.

2. In α the Greek texts of St. Matthew and St. Mark often coincide for the ſame reaſon as they frequently coincide in ℵ. For the tranſlator of St. Matthew's Hebrew Goſpel copied indiſcriminately from St. Mark's Goſpel both in ℵ and α, without perceiving any diſtinction between them. Examples may be ſeen in Sect. I. XIV. XXI. XXXV. XXXVIII. XLI. But in the longeſt and the moſt remarkable of all the additions α (Matth. xiv. 3—12. Mark vi. 17—29.), there is no verbal agreement whatſoever, though the narrative is the ſame in both Goſpels, becauſe this addition is in Sect. XIX. in which ſection the tranſlator did not copy from St. Mark for the reaſon already aſſigned. There are likewiſe other examples of α, in which the Greek texts of St. Matthew and St. Mark are very different, namely,

Matth.	Mark
xii. 48, 49.	iii. 33, 34.
xiii. 2.	iv. 1.
xiv. 21.	vi. 44.
xvii. 10—12.	ix. 11—13.
xxvii. 1.	xv. 1.
13.	5.
15—18.	6—10.

But whoever compares the two texts in these examples will find, that if the first of our Greek Gospels is a *literal* translation from the Hebrew, as is assumed in the present hypothesis, the translator could not well have copied from St. Mark in these examples, because though the matter is the same, the difference between the two Greek texts does not consist *merely* in a variation of single synonymous words. Consequently, in these examples St. Mark's translation was too free, to be adopted by the literal translator of St. Matthew's Hebrew Gospel.

3. Among the numerous additions β, St. Mark and St. Luke verbally agree in only one short sentence, (Mark x. 15. Luke xviii. 17. in Sect. XXVI.) because the version $\bar{\aleph}$, which they used in common, had been made from the Hebrew document, before any of the additions α, β, &c. had been inserted in the copies of it. Consequently, whenever St. Mark and St. Luke, in translating from their copies of the Hebrew document ℵ, met with any additions β, their Greek translation $\bar{\aleph}$ deserted them: they were obliged, therefore, to translate for themselves, and hence they produced in the additions β totally different texts. But as there is hardly any rule without an exception, we find one here, which, however, will not be thought sufficient to prove that the cause, on which the rule is here founded, is false, when a probable reason may be assigned for this exception: for when a cause is assigned, and a rule founded on it, no one can argue from one deviation to the falsity of the cause, unless he can shew that a deviation from the rule is inconsistent with the existence of that cause. Now it has been observed above in chap. xi. that the notation ℵ, when applied to the original Hebrew document, must not be taken in so strict a sense, as if the original Hebrew document in no instance contained a sentence more than is found in all *three* Evangelists, for this would imply, not only that not one of the Evangelists, but that none of the transcribers of the Hebrew document had omitted a single sentence, which was contained in it. We may

suppose

ſuppoſe therefore, without doing any injury to our hypotheſis, that the ſentence in Sect. XXVI. which we now find only in the Goſpels of St. Mark and St. Luke, was in the original Hebrew document, but that it was either overlooked by the perſon, who wrote the copy, which St. Matthew uſed, or omitted by St. Matthew, or by his tranſlator. And the ſuppoſition is ſo much the more credible, becauſe throughout the whole of Sect. XXVI. the matter, which is common to St. Mark and St. Luke, is contained likewiſe in St. Matthew, with the exception of this ſingle ſentence. But if this ſentence was an original part of the Hebrew document, it was contained in the tranſlation ℵ, and St. Mark and St. Luke therefore agree verbally in this verſe, as well as in ten other verſes of Sect. XXVI. becauſe they, both of them, copied here from their common verſion. On the other hand, if the ſentence was not an original part of the document ℵ, it may have been an addition, made either by St. Mark alone, or by St. Luke alone, but afterwards interpolated from the Goſpel of the one into the Goſpel of the other by ſome early tranſcriber, who imagined that the latter was defective, becauſe it contained that ſentence leſs than the former: and whatever interpolation was made in the ſecond century may be expected to be found in all the manuſcripts, which are now extant. It is true, that the verbal agreement of the Evangeliſts cannot upon the whole be attributed to the alterations of tranſcribers, as appears from what was ſaid in the latter part of ch. 10.: but that they really did interpolate in ſome caſes is a fact, which is not to be denied. Thus in Mark vi. 11, the paſſage Αμην λεγω υμιν ανεκτοτερον εσται Σοδομοις και Γομορροις εν ημερᾳ κρισεως, η τη πολει εκεινη, is undoubtedly an interpolation from St. Luke's Goſpel, ch. x. 12. and is therefore rejected from Grieſbach's text*. But wherever a paſſage peculiar

* This is the reaſon why no notice was taken of it in the Table of parallel and coincident paſſages.

culiar to St. Luke's Goſpel was interpolated in St. Mark's, or a paſſage peculiar to St. Mark's Goſpel was interpolated in St. Luke's, the paſſage, though in this manner become common to St. Mark and St. Luke, was not one of thoſe, which the Evangeliſts derived from the additions β in their copies of the Hebrew document. Since therefore ſeveral cauſes of deviation from the general rule might ſo eaſily have operated, it is ſurely allowable to ſuppoſe that one of them (and which of them is immaterial to the hypotheſis) operated in the caſe in queſtion. In fact, where the examples, which conſtitute a rule, are numerous, and more than one cauſe *may* have operated in producing an exception to that rule, there is more reaſon to expect, that one of the cauſes *did* operate, than the contrary. We may argue here on the ſame ground, as when the queſtion relates to the identity and diverſity of Greek manuſcripts: for in the ſame manner as the argument in favour of the identity of MSS. drawn from a general and remarkable ſimilarity in two different collations cannot be deſtroyed by one or two diſcordances, ſo the argument founded on St. Mark's and St. Luke's general diſcordance in β cannot be confuted by one example of coincidence. To place the matter in another light, ſuppoſe it were an hiſtorical fact atteſted by good authority, that St. Mark and St. Luke made uſe of a Greek tranſlation of a Hebrew document $\aleph$, but that this tranſlation did not contain any of the additions α, β, &c. In that caſe, as well as in the preſent, the rule would be, that the Goſpels of St. Mark and St. Luke muſt in the additions β have in general a different text. But if in any one inſtance a ſentence of $\aleph$, in which both St. Mark and St. Luke had copied from their Greek tranſlations, was omitted in St. Matthew's Goſpel, or a paſſage originally peculiar to St. Mark was interpolated in St. Luke's Goſpel, or vice verſa, an exception to the rule would neceſſarily take place: yet this exception would not annul the hiſtorical evidence in favour

of the fact, on which that rule was founded. Now, whether we acquire our knowledge of a fact by reading it in the works of ancient authors, or whether we acquire it by the deductions of reaſon, a deviation, which would not ſtagger our belief in the one caſe, ought not to ſtagger it in the other. It is true, that we may argue falſely in the latter caſe, as an hiſtorian may give us falſe information in the former. The only queſtion therefore is, whether there is reaſon to believe, that the hypotheſis here delivered is true: a queſtion, which muſt be determined by the general harmony of the hypotheſis with the phænomena to be explained. If *all* the phænomena can be explained by it, it is ſufficient: and we muſt not expect to find no irregularity in any one phænomenon, ſince no general law can wholly exclude the interpoſition of diſturbing powers.

4. The additions γ, which are peculiar to St. Matthew and St. Luke, afford examples of a remarkable verbal coincidence, becauſe where the tranſlator of St. Matthew's Hebrew Goſpel came to any one of theſe additions, St. Mark's Goſpel deſerted him; and where he could derive no aſſiſtance from St. Mark's Goſpel, he conſulted that of St. Luke. Thus in Sect. I. (Matth. iii. 1—12. Mark i. 2—8. Luke iii. 1—18.) which relates to John the Baptiſt, St. Mark's account is much ſhorter than that, either of St. Matthew, or of St. Luke, for John's addreſs to the Phariſees and Sadducees, which in St. Matthew's Goſpel takes up ſix verſes, and in St. Luke's Goſpel ſtill more, takes up only two verſes in St. Mark's Goſpel. Here therefore St. Matthew's tranſlator could not derive much aſſiſtance from St. Mark. Conſequently, after having copied from St. Mark in two verſes in the former part of the ſection, namely, in Matth. iii. 6. he had recourſe to St. Luke, when he came to ver. 7, 8, 9, 10: and throughout theſe four verſes he retained all the words of St. Luke, except

that in ver. 8. he ſubſtituted δοξηΐε for αρξησθε[a]. When he came to ver. 11. St. Mark had again matter in common with St. Matthew: but in this verſe, though St. Mark and St. Luke verbally agree, the tranſlator of St. Matthew's Hebrew Goſpel did not wholly retain the words of either, for both St. Mark and St. Luke uſe the proverb ικανῶ λυσαι του ἱμαντα των ὑποδημαΐων, for which St. Matthew muſt have ſubſtituted a different one, though one of ſimilar import, ſince the Greek tranſlator has ἱκανος τα ὑποδημαΐα βασασαι. Again at ver. 12. St. Luke alone has matter in common with St. Matthew: and in this verſe both Goſpels, as in ver. 7—10. have the ſame text.

In like manner we may trace the tranſlator of St. Matthew's Hebrew Goſpel, ſometimes copying from St. Mark, where St. Mark had the ſame matter, and St. Mark's tranſlation ſuited his purpoſe, at other times, where St. Mark deſerted him, copying from St. Luke, as far as St. Luke had matter in common with St. Matthew. And there is no neceſſity for ſuppoſing that the tranſlator made an accurate collation of the Goſpels of St. Mark and St. Luke, and that he noted in the latter the paſſages, which were not contained in the former; for he had nothing more to do, than to obſerve during his tranſlation, how far St. Mark's Goſpel continued to have the ſame matter with St. Matthew's, and in whatever ſection the former had leſs than the latter, to look into St. Luke's Goſpel. In the additions Γ, which will be examined under the Fourth Diviſion, the

[a] It is not impoſſible that the Greek tranſlator of St. Matthew's Hebrew Goſpel wrote αρξησθε, and that δοξητε is an accidental exchange made by tranſcribers, as it is very eaſy to confound theſe words, when they are written in capitals. For μη αρξησθε λεγειν is much more conſonant to the general ſtyle of the New Teſtament and LXX. writers than μη δοξητε λεγειν. On the other hand, if δοξητε be genuine, we may ſuppoſe that the Hebrew text was והואלו לדבר, and that as יאל in Hiphil, ſignifies 'voluit,' as well as 'incepit,' St. Matthew's tranſlator preferred the former ſenſe, though St. Luke had adopted the latter.

the tranſlator made very conſiderable uſe of St. Luke's Goſpel: but in the inſertions γ, with which we are at preſent concerned, he had not an opportunity of making ſuch frequent uſe of St. Luke's Goſpel; for if we reckon only ſuch inſertions γ, as conſtitute a whole ſentence, I have obſerved only four throughout the Goſpels of St. Matthew and St. Luke, namely two in Sect. I. one in Sect. III. and one in Sect. XXXI.: in all of which, however, the Greek texts of St. Matthew and St. Luke have a verbal coincidence.

SECOND DIVISION: CONTAINING THE ADDITIONS A.

In A, St. Matthew's Greek text has a frequent verbal agreement with that of St. Mark, for the ſame reaſon that the two texts frequently coincide in $\aleph$ and α. Thus among the ſections, which form the additions A, Sect. I. IV. V. VI. preſent long examples of cloſe verbal agreement: but in the two intermediate ſections II. III. there is no verbal agreement whatſoever, the reaſon of which, however, is very eaſy to be aſſigned. For in Sect. II. which relates to the parable of the grain of muſtard-ſeed, and in St. Mark's Goſpel takes up only three verſes[b], ch. iv. 30—32. and in St. Matthew's Goſpel only two[c], ch. xiii. 31, 32. the *form* in

[b] Eichhorn (Allgem. Bibl. Vol. V. p. 922), refers to this ſection the parable of the leaven, but this parable is not in St. Mark's Goſpel.

[c] Matth. xiii. 33. contains the parable of the leaven, which is peculiar to the Goſpels of St. Matthew and St. Luke, who have here a verbal coincidence. See the Table of parallel and coincident paſſages, Sect. IX. Fourth Diviſion. In ver. 34. St. Matthew has an obſervation in common with St. Mark, ch. iv. 33, 34. in which they agree in one expreſſion, χωρις παραβολης ουκ ελαλει αυτοις. But what follows from ver. 33. to the end of the chapter, is related by St. Matthew alone.

in which St. Mark has given the parable is too different from that, in which it appears in St. Matthew's Goſpel, to have been adopted by a literal tranſlator. And Sect. III. which contains Matth. xiii. 54—58. Mark vi. 1—6. is an inſertion between the 17th and 18th of the general ſections[d], both of which were tranſpoſed by St. Matthew, and with them the intermediate portion. St. Matthew's tranſlator, therefore, did not obſerve this portion in St. Mark's Goſpel: and indeed, if he had, he could not have copied much from St. Mark, becauſe there is ſome difference even in the matter.

THIRD DIVISION: CONTAINING THE ADDITIONS B.

In B the relation, which St. Mark and St. Luke bear to each other in reſpect to verbal agreement is very different from that, which they bear to each other in ℵ, and is ſimilar to that, which they bear to each other in β, becauſe their Greek verſion ℵ̄ did not contain the additions β and B. Conſequently in B, as well as in β, their tranſlations from their copies of the Hebrew document had no connexion with each other, as they had in ℵ, and therefore they exhibit different texts. It is true, that there is one exception in B, as was obſerved above in reſpect to β: for in Sect. I. (the only one of the ſections belonging to the Third Diviſion, which exhibits any inſtance of verbal agreement) Mark i. 24. 25. has a cloſe verbal agreement with Luke iv. 34, 35. though in all the reſt of the ſection, as well in what precedes, as what follows the coincident paſſage, the ſame thing is related by the two Evangeliſts

[d] Sect. XVII. in St. Mark's Goſpel, ends with ch. v. 43. and Sect. XVIII. begins with ch. vii. 7. The addition, therefore, ch. vii 1—6. had been made between theſe two ſections.

liſts in different words[e]. The cauſe of this ſingle exception to the general rule, that St. Mark and St. Luke do not verbally agree in B, is more difficult to be aſſigned, than the cauſe of the exception in β. At leaſt we cannot well ſuppoſe, that Sect. I. of the Third Diviſion was an original part of ℵ: for ſince it includes Mark i. 21—28. Luke iv. 31—37. it is too long to admit the ſuppoſition of it's omiſſion in St. Matthew's Goſpel, if St. Matthew's document had contained it. I can aſſign, therefore, no other cauſe[f], than that tranſcribers have in this paſſage altered one Goſpel from the other: and we may really trace in the MSS. which are ſtill extant, deviations, which render it not improbable that the two texts in this paſſage were originally not ſo ſimilar as they are at preſent. Thus, the word Εα, with which the paſſage now begins in both Goſpels, is not improbably an interpolation in St. Mark's Goſpel,

[e] In Eichhorn's Allgem. Bibl. Vol. V. p. 757—760. is given a complete analyſis of this ſection.

[f] Perhaps it will be thought unneceſſary to ſeek a particular cauſe of the verbal agreement between St. Mark and St. Luke in this paſſage, becauſe, though two independent tranſlators, and eſpecially tranſlators of a different deſcription, like St. Mark and St. Luke, cannot verbally agree for many ſentences together, they may agree in a ſingle paſſage, if the words of the original in that paſſage are familiar, and the conſtruction plain and eaſy. The paſſage in queſtion is: Εα, τι ἡμιν και σοι, Ιησυ Ναζαρηνε; ηλθις απολεσαι ἡμας; οιδα σε τις ει, ὁ ἁγιος τυ Θευ και επετιμησεν αυτῳ ὁ Ιησους λεγων, φιμωθητι, και ἐξελθε ἐξ αυτυ. Now whether the words and the conſtruction of this text are ſuch, as will warrant the ſuppoſition, that it was produced by two independent tranſlators, who have very differently rendered both the preceding and the following part of the narrative, is a queſtion, which I will neither abſolutely affirm, nor abſolutely deny. But the affirmative appears at leaſt to be improbable: and therefore it is not unreaſonable to conclude, that the verbal harmony between St. Mark and St. Luke in this inſtance, as it forms an exception to the general rule, 'that they do not agree verbally in the ſections B,' was effected by the intervention of ſome particular cauſe, which has not operated in any other part of theſe ſections. At any rate, however, this exception will hardly be thought ſufficient to deſtroy the general hypotheſis, ſince a cauſe of it may be aſſigned.

Goſpel, as appears from the good authorities, which reject it: inſtead of οιδα, Origen and other Greek fathers quote οιδαμεν from St. Mark: and at the end of the paſſage in St. Luke's Goſpel απ' αυτε has a better claim to authenticity, than the common reading εξ αυτε.

FOURTH DIVISION: CONTAINING THE ADDITIONS Γ.

In the additions Γ, the relation, which the Greek texts of St. Matthew and St. Luke bear to each other, is very different from that, which they bear to each other in ℵ, and is ſimilar to that, which they bear to each other in γ, becauſe, though the tranſlator of St. Matthew's Hebrew Goſpel made no uſe of St. Luke's Goſpel, where St. Mark had matter in common with St. Matthew, he made very material uſe of it in the places, where St. Mark had no matter in common with St. Matthew. Hence in the ſections, which are peculiar to St. Matthew and Luke, we find a very frequent and cloſe verbal coincidence, as may be ſeen on turning to the examples produced in the Fourth Diviſion.

As the additions Γ are of two kinds, Γ^1 and Γ^2, that is, additions, which have correſpondent places, and additions, which have not correſpondent places, in the Goſpels of St. Matthew and St. Luke, it will be objected perhaps, that there is an inconſiſtency in aſcribing the verbal agreement between the Greek texts of St. Matthew and St. Luke in Γ^2 to a verbal tranſcription from St. Luke's Goſpel by St. Matthew's tranſlator, ſince the phænomenon 'that St. Matthew's Greek text never agrees verbally with that of St. Mark in any of thoſe ſections of ℵ, which have not correſpondent places in the Goſpels of St. Matthew and St. Mark,' has been explained on the ſuppoſition, that St. Matthew's tranſlator did not obſerve in what parts of St. Mark's

Goſpel

Goſpel thoſe ſections were contained. For, if he did not obſerve in what parts of St. Mark's Goſpel ſuch tranſpoſed ſections of ℵ were contained, it may be ſaid that there is an improbability in ſuppoſing, that he obſerved in what parts of St. Luke's Goſpel the ſections Γ^2 were contained. But this improbability and inconſiſtency is only apparent, as will be ſeen on a more minute examination of the ſubject. In the firſt place, St. Matthew's tranſlator made *continued* uſe of St. Mark's Goſpel throughout the whole of his tranſlation, whereas he had recourſe to that of St. Luke in the tranſlation only of *detached parts* of St. Matthew's Goſpel, namely in thoſe detached parts, in which St. Mark ceaſed to have matter in common with St. Matthew. This very circumſtance rendered it neceſſary, that he ſhould beſtow more pains in ſeeking for thoſe ſections of St. Luke's Goſpel, which St. Luke alone had in common with St. Matthew, than in ſeeking for the matter, which St. Mark had in common with St. Matthew. And ſince he followed St. Mark in regular order, it did not occur to him, when he came to a ſection of St. Matthew's Goſpel, which was not in the correſponding place of St. Mark's Goſpel, to ſeek for that ſection in another part of it. But the caſe was very different in reſpect to St. Luke's Goſpel, which he did not follow in regular order, which he conſulted only for detached ſections; and therefore he well knew that more labour was requiſite in order to diſcover them. Secondly, the difficulty of diſcovering the ſections Γ^2 in St. Luke's Goſpel was greatly diminiſhed by the circumſtance, that, though they are ſcattered in various parts of St. Matthew's Goſpel, yet eight of them, Sect. IIII. IV. VI. VII. VIII. IX. X. XI. are not only contained in the portion, Luke ix. 51—xviii. 14. but are confined within a certain part of that portion, ch. ix. 57—xiii. 35. The diſcovery therefore of any one of theſe ſections facilitated the diſcovery of the reſt. And in Sect. V. the only remaining one of the ſections Γ^2, in which there is a verbal agreement, the place, which

which it occupied in St. Luke's Gospel, could not escape the notice of St. Matthew's translator, though it is in Luke vii. 18—35. because, before he came to Sect. V. he had already in Sect. II. (which is one of the sections Γ') copied from the former part of Luke vii. and therefore had observed what followed that place in St. Luke's Gospel. On the other hand, in Sect. XII. the last, and one of the longest of the sections peculiar to St. Matthew and St. Luke, there was nothing, which particularly led to the discovery of it in St. Luke's Gospel, for it is contained in ch. xix. 11—28. and is at a considerable distance from any of those passages, in which St. Matthew's translator had used the Gospel of St. Luke. Accordingly in this section we find in the Greek Gospels of St. Matthew and St. Luke two very different texts.

With respect to the sections Γ', which are only two in number, Sect. I. and II. no difficulty could take place, as they occupy correspondent places in both Gospels[g]. It is true, that in Sect. I. which properly contains only Luke vi. 20—49. (this portion of St. Luke's Gospel being all that St. Luke has, *in connexion*, of the sermon on the mount), and Matth. v. vi. vii. we find a verbal coincidence, not only with several correspondent passages of Luke vi. 20—49. but likewise with some passages in Luke xi. xii. and with one passage in Luke xvi. 13. Now we have already seen that St. Matthew's translator particularly consulted that portion of St. Luke's Gospel, in which these chapters are contained, and therefore it is not extraordinary that among the many sentences, which are contained in various parts of that portion as well as in Matth. v. vi. vii. some few of them should have been observed by St. Matthew's translator[h].

Thus

[g] See the latter part of Ch. XI. Note *m*.

[h] Beside the precepts and doctrines delivered in Matth. v. vi. vii. which are contained likewise in the correspondent part of St. Luke's Gospel, ch. vi. 20—49. there are thirty verses of Matth. v. vi. vii. which are scattered in various parts of the long portion Luke ix. 51—xviii.

Thus far the verbal harmony of our three firſt Goſpels has been explained. With reſpect to the examples, in which the ſame facts are related in different but ſynonymous terms, which are more numerous than the examples, in which the ſame words are uſed, the explanation of them is ſo obvious from what has been already ſaid, that it is almoſt unneceſſary to enter into a particular detail of them. Wherever Greek writers, who tranſlate from the ſame Hebrew original, make their tranſlations themſelves, or without any foreign aid, that is, without either copying the one from the other, or jointly tranſcribing from ſome verſion already made, they will of courſe produce Greek texts, which agree in a ſynonymity, but not a ſameneſs of expreſſion. Hence St. Mark and St. Luke, in β and B, as in theſe additions and ſections they were under the neceſſity of tranſlating for themſelves, exhibit two Greek texts, which agree in ſenſe and in form, but differ in words. The ſame effect was likewiſe produced in ℵ, except when both of them had recourſe to their common verſion $\overline{\aleph}$ in the ſame place. In like manner, the tranſlator of St. Matthew's Hebrew Goſpel, who had no recourſe to St. Luke's Goſpel, as long as he could derive aſſiſtance from St. Mark, has produced throughout all ℵ a different Greek text from that of St. Luke; except where an agreement was occaſioned by the intervention of St. Mark's Goſpel. And his Greek text is frequently different from that of St. Mark alſo, becauſe he either did not, or could not at all times, for reaſons already aſſigned, make uſe of St. Mark's Goſpel.

To quote the examples, in which the ſame things are related in different words, in the ſame manner as the examples of verbal agreement have been exhibited in the preceding Table, is unneceſſary, becauſe all the paſſages,

—xviii. 14. But they are confined within a certain part of it, ch. xi. 2.—xvi. 18.: and of theſe thirty verſes, there are only nine, which have a verbal agreement. The reſt were either overlooked by St. Matthew's tranſlator, or they did not ſuit his purpoſe, which was to give a literal tranſlation of his original.

paſſages, which are common to any two, or to all three of the Evangeliſts, and do not appear in that Table, may be conſidered as examples of the former kind. And that in general the examples of this deſcription are ſuch, as *might*, and probably *would*, have reſulted from a diverſity of tranſlation from the ſame Hebrew original, which is all that is required in the examination of an hypotheſis, is a matter, which no one, who has read what Eichhorn and Bolten[1] have written on this ſubject, will deny.

CHAP. XVII.

THE PRECEDING HYPOTHESIS TRIED BY THE PHÆNOMENA IN THE CONTENTS AND ARRANGEMENT OF THE GOSPELS.

IT appears then, that the phænomena of every deſcription in the verbal agreement and diſagreement of the Evangeliſts may be ſolved by the propoſed hypotheſis. Conſequently, it remains only, that we examine, whether the phænomena in the contents and the arrangement of the Goſpels are likewiſe capable of being ſolved by it.

To begin with St. Mark, whoſe Goſpel has hitherto been a ſubject of great controverſy. One of the moſt remarkable phænomena relative to the contents of St. Mark's Goſpel is, that if we except the addition of ſingle circumſtances, with which St. Mark has frequently enriched the narrative common to all three Evangeliſts, there are not more than twenty four verſes in his whole Goſpel,

[1] The former in the Eſſay above quoted, ſect. 23: the latter in the Notes to his German tranſlation of our three firſt Goſpels. If Eichhorn had paid the ſame attention to the examples of verbal agreement, as to the examples of verbal diſagreement, he would probably have left little to have been performed by the author of this diſſertation.

Goſpel, which contain facts, that are not recorded either by St. Matthew or by St. Luke[k]: whence it has been ſuppoſed that St. Mark uſed the Goſpels both of St. Matthew and St. Luke, and that he ſelected from them ſuch facts, as he thought proper to relate in his own Goſpel; ſince, unleſs theſe Goſpels had ſerved as guides to St. Mark, it would not have been in his power, as is ſuppoſed, to ſelect out of the great number of facts, which the life of Chriſt preſented, thoſe only, which St. Matthew or St. Luke had recorded. But the preſent hypotheſis accounts for this phænomenon full as well, as the ſuppoſition that St. Mark uſed the Goſpels of St. Matthew and St. Luke: for the copy of the Hebrew document, which was the baſis of St. Mark's Goſpel was $\aleph+\alpha+\beta+A+B$, and this copy contained nothing, but what was contained either in $\aleph+\alpha+\gamma+A+\Gamma'$, the copy uſed by St. Matthew, or in $\aleph+\beta+\gamma+B+\Gamma'$, the copy uſed by St. Luke. And ſince the phænomena in the verbal agreement of St. Mark and St. Luke are incompatible with the ſuppoſition that the one uſed the Goſpel of the other[l], the preſent hypotheſis not only may, but muſt be adopted to explain the phænomenon in queſtion.

Another phænomenon in St. Mark's Goſpel is, that he has placed all the facts, which he has in common both with St. Matthew and with St. Luke, preciſely in the ſame order as St. Luke has placed them[m], which has afforded another argument for the opinion, either that St. Mark copied from St. Luke, or St. Luke from St. Mark. Now theſe two Evangeliſts agree throughout in the arrangement of their facts, not becauſe the one copied from the other, but becauſe both St. Mark and

[k] Comment. Theol. Tom. I. p. 382—384.

[l] See Ch. viii.

[m] See the Catalogue of the XLII. general ſections, given above in Ch. v. where it appears that they regularly follow without any inverſions in the Goſpels of St. Mark and St. Luke, though not in that of St. Matthew.

and St. Luke, according to the propoſed hypotheſis, retained the facts, in the ſame order, in which they found them in their common Hebrew document: whereas St. Matthew has in ſeveral ſections a different arrangement, becauſe he made ſeveral tranſpoſitions.

The paſſages, which St. Mark and St. Luke only have in common with each other, whether they are the ſmaller inſertions β, or the larger editions B, occupy likewiſe correſpondent places in the two Goſpels, becauſe theſe paſſages had been added in their copies of the common Hebrew document, and were retained by St. Mark and St. Luke without any alteration in their poſition.

The paſſages, which St. Matthew and St. Mark only have in common with each other, whether they are the ſmaller inſertions α, or the larger additions A, have in both Goſpels, except in one inſtance, the ſame poſition, becauſe theſe paſſages had been added in their copies of the common Hebrew document: the poſition of which St. Mark every where retained, and St. Matthew likewiſe, except in one inſtance. This inſtance is Sect. III. of the Second Diviſion, Matth. xiii. 54—58. Mark vi. 1—6.: an addition, which had been made in the Hebrew document $\aleph$ between Sect. XVII. and Sect. XVIII. of the general Sections: for Sect. XVII. contains Mark v. 21—43. and Sect. XVIII. Mark vi. 7—13. Now both Sect. XVII. and Sect. XVIII. were tranſpoſed by St. Matthew; and therefore it is not extraordinary that a tranſpoſition of the intermediate addition likewiſe took place.

Of the paſſages, which St. Luke has in common with St. Matthew only, ſome occupy correſpondent places in the two Goſpels, as the additions γ and Γ^1, while others, namely the additions Γ^2 are inſerted in places, which do not correſpond to each other. The additions γ have the ſame poſition in the two Goſpels, becauſe they were augmentations of certain ſections of $\aleph$, and therefore like α and β, could not have been removed from thoſe ſections, without deſtroying the connexion.

The

The ſections Γ', which are only two in number, the ſermon on the mount, Matth. v. vi. vii. Luke vi. 20—49. and the cure of the centurion's ſervant at Capernaum, Matth. viii. 5—13. Luke vii. 1—10. had been likewiſe inſerted in the copies of the Hebrew document ℵ, which were uſed by St. Matthew and St. Luke: and hence both of theſe ſections occupy at leaſt the ſame relative poſition in both Goſpels. For in both Goſpels the ſermon on the mount immediately follows Sect. XI. of the general ſections, which includes Matth. iv. 23—25. Luke vi. 12—19: and the cure of the centurion's ſervant at Capernaum follows in both Goſpels the ſermon on the mount, in St. Luke's Goſpel without any interruption, and in St. Matthew's Goſpel with the interval of only four verſes, Matth. viii. 1—4. which interval was occaſioned by the circumſtance, that Matth. viii. 1—4. is one of the ſections, that St. Matthew tranſpoſed. But the ſermon recorded by St. Luke takes up only thirty verſes, whereas the ſermon recorded by St. Matthew takes up above an hundred, becauſe St. Luke inſerted the ſermon as he found it[a] in his copy of the document ℵ, but St. Matthew made very conſiderable additions, a great part of which he derived from his copy of the Γνωμολογια, or ſupplemental document ב. For the ſubſtance of the Γνωμολογια, according to the propoſed hypotheſis, was inſerted by St. Luke, with the exception of a diſcourſe and a parable, in ch. ix. 51—xviii. 14.: and a great number of the precepts, which St. Matthew has in ch. v. vi. vii. in addition to what St. Luke has in ch. vi. 20—49. are contained in Luke ix. 51—xviii. 14. Further, St. Matthew not only made conſiderable additions, but arranged the precepts in a different order, and thus gave to the ſermon a different form

[a] There are two paſſages in Luke vi. 20—49. namely, ver. 24—26. ver. 39, 40. which are not in Matth. v—vii. Theſe two paſſages were probably contained in St. Luke's copy, but not in St. Matthew's. Or perhaps St. Luke added them himſelf from other information.

form from that which it has in St. Luke's Gospel [o]. However, what deserves particularly to be noticed, both Evangelists begin the sermon with the same precept, μακαριοι οι πτωχοι, and end with the same parable, namely, a comparison of a man, who built his house on a rock, with him, who hears and performs the word of God, and of a man, who built his house on the sand, with him, who hears the word of God, but does not perform it. Both St. Matthew and St. Luke therefore have recorded the same sermon, though St. Mathew has dilated it by the insertion of many precepts which St. Luke did not insert in it [p].

The

[o] The following Table represents the passages of Matth. v. vi. vii. which are contained partly in Luke vi. 20—49. and partly in Luke ix. 51—xviii. 14.

Matth. v.		Luke vi.	
	3—6.		20, 21.
	11, 12.		22. 23.
	15.	xi.	33.
	18.	xvi.	17.
	25, 26.	xii.	58, 59.
	32.	xvi.	18.
	39—42.	vi.	29, 30.
	44.		27, 28.
	45.		35.
	46, 47.		32, 33.
	48.		36.
vi.	9—13.	xi.	2—4.
	19—21.	xii.	33, 34.
	22, 23.	xi.	34—36.
	24.	xvi.	13.
	25—33.	xii.	22—31.
vii.	1—5.	vi.	37—42.
	7—11.	xi.	9—13.
	12.		31.
	13.	xiii.	24.
	16—21.	vi.	43—46.
	22, 23.	xiii.	25—27.
	24—27.	vi.	47—49.

[p] The preceding representation of the origin of the sermon on the mount, in St. Matthew's Gospel is very consistent with the opinion of of several modern critics, (see especially Pott de natura atque indole orationis

The sections Γ², all of which, without exception, contain precepts, discourses, or parables, were derived both by St. Matthew and by St. Luke from the Γνωμολογια; and hence all these sections occupy different places in the two Gospels, because St. Matthew and St. Luke, who had no knowledge of each other's writings, used it in a different manner. A great number of precepts contained in it were transferred by St. Matthew, as has been already observed, to the Sermon on the mount. The discourses and parables, which he found in it, he inserted in parts of the following chapters of his Gospel, ix. x. xi. xiii †. xviii. xxii. xxiii. xxiv. xxv. having regard probably to the times, and to the occasions, on which those discourses and parables were delivered. But St. Luke, who had not, like St. Matthew, been present at their delivery, had no other means of determining their chronological order, than the internal notes of time, which were discernible in the discourses themselves, or in the facts, which gave rise to them, since, according to the proposed hypothesis, though many of the facts, which gave rise to the discourses and parables, were noticed in the Γνωμολογια, the whole was arranged without any regard to chronological order, the Γνωμολογια being a collection, which was gradually formed by continual

orationis montanæ, Helmstadii 1788, 4to.) that the sermon on the mount, as pronounced by Christ, had not that form and extent, which we find in the sermon recorded by St. Matthew: and that St. Matthew himself, in order to give a general and comprehensive view of Christ's moral doctrines, inserted in it many precepts, which had been delivered on various other occasions. On the other hand, it is not inconsistent with the contrary opinion, which has been hitherto the commonly received one, for Christ's sermon may have been imperfectly recorded in the document א, many of the precepts there omitted may have been inserted in various places of the Γνωμολογια, or document ב, and St. Matthew may have done nothing more than restore them to the place, to which they properly belonged, while St. Luke, who was not a hearer of Christ, may have left them where he found them, because he did not know that they belonged to the sermon on the mount.

† Matth. xiii. 3—52. contains a collection of parables, of which the two delivered in ver. 31—33. were taken from the Γνωμολογια. St. Luke has them in Ch. xiii. 18—21.

tinual acceſſions of new matter, as new communications were made by the Apoſtles, and other immediate diſciples of Chriſt[p]. Accordingly St. Luke, with exception to a diſcourſe and a parable, both of which have internal notes of time[q], retained the precepts, parables and diſcourſes, which had been recorded in the Γνωμολογια in the collection, in which he found them. He gave however to the whole the form of a narrative, in order to make it correſpond with the reſt of his Goſpel, which was not a collection of unconnected facts, but a continued hiſtory. The portion of St. Luke's Goſpel, which his recenſion of the Γνωμολογία occupies, is ch. ix. 51—xviii. 14. a portion[r], which commences with Chriſt's preparation to depart from Galilee, to go for the laſt time to Jeruſalem, and ends before his arrival at Jericho. For in ch. ix. 51. 52. St. Luke ſays that Chriſt was preparing to go to Jeruſalem, and for that purpoſe ſent meſſengers to Samaria: in ch. xviii. 35. he ſays that Chriſt was approaching toward Jericho, and in ch. xix. 1. that he arrived there. Conſequently all the precepts, parables, and diſcourſes, which St. Luke has recorded in ch.

[p] The grand object of inquiry was, *what* doctrines Chriſt had taught; the *time*, at which they were taught, was an inferior conſideration.

[q] Theſe will be examined in the next paragraph.

[r] This portion, which contains more than eight ſucceſſive chapters, particularly diſtinguiſhes itſelf from the reſt of St. Luke's Goſpel, not only by its conſiſting chiefly of diſcourſes, whereas the reſt of St. Luke's Goſpel conſiſts chiefly of facts, but likewiſe by another circumſtance. Namely, from Sect. I. to Sect. XXV. of the general ſections, St. Mark and St. Luke agree in a ſeries of facts, which they relate in the ſame order: and Sect. XXV. if we include the addition to it, which St. Mark and St. Luke have, but not St. Matthew, extends to Mark ix. 41. Luke ix. 50. Here all connexion between the two Goſpels ceaſes, and does not re-commence before Luke xviii. 15, &c. which correſponds to Mark x. 13, &c. and is Sect. XXVI. of the general ſections, from which place to the end of their Goſpels St. Mark and St. Luke agree again in a ſeries of facts, which they relate in the ſame order. Further, if we deduct the whole of Luke ix. 51.—xviii. 14. the narrative in St. Luke's Goſpel does not appear to have any interruption: for Ch. xviii. 15, &c. connects very well with Ch. ix. 17—50. but it has no connection whatever with Ch. xviii. 1—14.

ch. ix. 51.—xviii. 14.[s], are by their poſition in St. Luke's Goſpel repreſented as delivered in the interval, which elapſed between Chriſt's preparation to depart from Galilee, and his arrival at Jericho *: and it is probable, that many of them were delivered in that interval, that St. Luke knew that they were, and that on this account he choſe that particular part of his Goſpel for the inſertion of the ſubſtance of the Γνωμολογια. But that ſome of the diſcourſes and parables, which are recorded in St. Luke ix. 51—xviii. 14. were delivered by Chriſt long before he left Galilee to go for the laſt time to Jeruſalem, and that others were delivered after Chriſt had paſſed through Jericho, is certain. For inſtance, the woe denounced to Chorazin, Bethſaida, and Capernaum [t], which St. Luke has in ch. x. 13—15. was ſpoken by Chriſt even before the death of John the Baptiſt, and conſequently ſome time before Chriſt's departure from Galilee: for St. Matthew has not only recorded it in ch. xi. immediately after John's Meſſage to Chriſt, but has expreſsly ſaid that Chriſt at that very time [u] denounced woe to the cities in which he had performed the greateſt number of miracles. Likewiſe Chriſt's cenſure of certain perſons, who required of him a ſign [w], which St. Luke has in ch. xi. 24—32. was delivered ſome time before his departure from Galilee: for St. Matthew, after having recorded this cenſure in ch. xii. 38—45. ſays expreſsly ch. xiii. 1. that Chriſt went on *that very day* to the ſea ſide [x], that is, to the coaſt of the ſea of Tiberias, or the lake of Genneſaret. On the other hand,

[s] Hence Eichhorn ſuppoſes (Alegem. Bibl. Vol. 5. p. 992. 995.) that the portion Luke ix. 51—xviii. 14. was taken from a document, which contained an account of Chriſt's principal actions and diſcourſes on his laſt journey to Jeruſalem.

[t] Sect. VI. of the Fourth Diviſion.

[u] Matth. xi. 20. 21. Τοτε ηρξατο ονειδιζειν τας πολεις, εν αις εγενοντο πλειστα δυναμεις αυτου, οτι ου μετενοησαν. Ουαι σοι Χοραζειν κ. τ. λ.

[w] Sect. VIII. of the Fourth Diviſion.

[x] Εν δε τη ημερα εκεινη εξελθων ο Ιησους απο της οικιας, εκαθητο παρα την θαλασσαν.

hand, Chriſt's lamentation over the future fate of Jeruſalem [x], which St. Luke has in ch. xiii. 34. 35. was uttered after Chriſt's arrival in Jeruſalem: for St. Matthew has not only recorded it in ch. xxiii. 37—39. after he had related Chriſt's arrival in Jeruſalem [y], but ſays expreſsly that this lamentation was made in the temple [z]. And the parable of the faithful and unfaithful ſervants [a], which St. Luke has in ch. xii. 42—48. was delivered by Chriſt while he was ſtanding without the temple [b]: for St. Matthew has recorded it in ch. xxiv. 45—51. as delivered by Chriſt immediately after his prophecy of the deſtruction of Jeruſalem, with the view of exhorting his diſciples to prepare themſelves againſt the expected day. In like manner it may be ſhewn by the aid of St. Matthew's Goſpel that ſeveral other diſcourſes of Chriſt, which St. Luke has recorded in ch. ix. 51—xviii. 14. were not delivered in the interval which elapſed between Chriſt's laſt departure from Galilee and his arrival in Jericho: but, like the four juſt mentioned, they are not accompanied in St. Luke's Goſpel, and conſequently were not accompanied in the document, from which St. Luke derived them, by any ſuch clear and diſtinct facts, as could lead to the diſcovery of the real time, in which they were delivered. It is remarkable, that throughout the whole of that long portion Luke ix. 51—xviii. 14. not one of the places, in which the parables and diſcourſes were delivered, are mentioned

[x] Sect. X. of the Fourth Diviſion.

[y] Ch. xxi.

[z] In ch. xxi. 12. St. Matthew relates that Chriſt entered into the temple; and that all the diſcourſes recorded in ch. xxi. xxii. xxiii. were delivered *in* the temple appears from what St. Matthew ſays in Ch. xxiv. 1. *και εξελθων ο Ιησους επορευετο απο του ιερου.*

[a] Sect. XI. of the Fourth Diviſion.

[b] In Ch. xxiv. 1. 2. St. Matthew, after having ſaid that Chriſt went out of the temple, adds, *και προσηλθον οι μαθηται αυτου επιδειξαι αυτω τας οικοδομας του ιερου. Ο δε Ιησους ειπεν αυτοις.* Here begins Chriſt's prophecy of the deſtruction of the temple and of the city of Jeruſalem.

mentioned *by name:* for in the few inſtances, in which places are mentioned at all, they are mentioned in indefinite terms. Thus ch. ix. 52. εισηλθεν εις κωμην Σαμαρειτων. ch. x. 38. εισηλθεν εις κωμην τινα. ch. xi. 1. εν τω ειναι αυτον εν τοπω τινι. ch. xvii. 12. εισερχομενω αυτω εις τινα κωμην. This is perfectly conſiſtent with the ſuppoſition that St. Luke derived from a Γνωμολογια the precepts, parables, and diſcourſes, which he has recorded in ch. ix. 51—xviii. 14.: for in a work of that kind the names of places, which are of importance in a narrative, were an inferior conſideration. But the indefinite manner, in which places were mentioned in the Γνωμολογια, was one of the principal cauſes, which prevented St. Luke from diſcovering the time, in which many of the diſcourſes were delivered. For inſtance, if he had known the name of the village, of which he ſpeaks in ch. x. 38. he would have known that the diſcourſe of Chriſt, which he there relates, was delivered after Chriſt had paſſed Jericho on his way to Jeruſalem. For we know from St. John's Goſpel, though St. Luke did not, that this place was Bethany [b], which lay much nearer to Jeruſalem than Jericho did.

But St. Luke ſeparated from the collection one diſcourſe and one parable, and placed the former in ch. vii. 19—35. the latter in ch. xix. 11—28. becauſe they were accompanied by ſuch facts, as clearly ſhewed that the one belonged to a part of his Goſpel, which preceded ch. ix. 51—xviii. 14. the other to a part of his Goſpel, which followed that portion. The diſcourſe is that which was delivered by Chriſt on the meſſage of John the Baptiſt [c]: and as St. Luke in ch. ix. 9. has deſcribed John the Baptiſt as already dead, we perceive the reaſon, why he inſerted a diſcourſe, which was delivered while John was living, in the preceding part

[b] St. Luke in Ch. x. 38, 39. after having ſaid αυτος εισηλθεν εις κωμην τινα, adds that Chriſt entered the houſe of Martha, who had a ſiſter called Mary. Now in John xi. 1. Bethany is expreſsly called κωμη Μαριας και Μαρθης της αδελφης αυτης.

[c] Sect. V. of the Fourth Diviſion.

part of his Gospel. But he did not know the precise time, when John sent the message to Christ, and hence the place, which he assigned to it in his Gospel, does not correspond to the place, which St. Matthew assigned to it. For according to St. Matthew, who, as being an Apostle, certainly knew the exact time, this message with Christ's discourse on it was delivered *after* Christ had sent out the twelve Apostles[d], but according to St. Luke, *before* Christ sent out the Apostles[e]. However, it is not difficult to assign the motive, which induced St. Luke to insert it particularly in ch. vii. 19—35. For his account of Christ's restoring to life the widow's son at Nain closes in ver. 17, 18. of this chapter with the following words, και εξηλθεν ὁ λογος ὑτος εν ὁλη τη Ιυδαια περι αυτυ, και εν παση τη περιχωρῳ· και απηγγειλαν Ιωαννη οἱ μαθηται αυτυ περι παντων τυτων. Consequently this appeared to be a very proper place for the introduction of John's message to Christ, and Christ's discourse on it. The parable, which St. Luke separated from the collection, and placed in ch. xix. 11—28. is that of a prince, who travelled into a distant country: and his reason for making this separation, and placing the parable after the long portion, ch. ix. 51—xviii. 14. was, that it was delivered, as St. Luke himself knew, after Christ had passed Jericho[f]. Consequently St. Luke knew, that this parable could not belong to a portion of his Gospel, which ended before Christ's arrival in Jericho. But, as in the preceding instance, this parable

[d] In Ch. x. 1—42. St. Matthew relates the sending out of the twelve Apostles, with the instructions, which Christ gave them on that occasion. And in Ch. xi. 1, &c. he proceeds, και εγενετο ὁτε ετελεσεν ὁ Ιησυς διατασσων τοις δωδεκα μαθηταις αὐτυ, μετεβη ἐκειθεν τυ διδασκειν και κηρυσσειν εν ταις πολεσιν αυτων. Ὁ δε Ιωαννης ακυσας εν τῳ δεσμωτηριῳ τα ἐργα τυ Χριστυ πεμψας δυο των μαθητων ἀυτυ, κ.τ.λ.

[e] St. Luke has inserted the message of St. John, in Ch. vii. 18—35.: but his account of Christ's sending out the twelve Apostles is in Ch. ix. 1—6.

[f] In Ch. xix. 1. St. Luke says, και εισελθων διηρχετο την Ιεριχω: and in ver. 11. where the parable in question begins, ακυοντων δε αυτων ταυτα, προσθεις εἰπε παραβολην, δια το ἐγγυς αυτον ειναι Ιερυσαλημ.

ble does not occupy in St. Luke's Goſpel preciſely the ſame place which it occupies in St. Matthew's. For according to St. Matthew, who has it in ch. xxv. 14—30. it was delivered after Chriſt arrived at Jeruſalem.

The ſuppoſition therefore that the ſections [r], as well thoſe, which are contained in Luke ix. 51—xviii. 14. as thoſe which are contained elſewhere, were derived by St. Matthew and St. Luke from Γνωμολογια of the deſcription above given, will account for every phænomenon, both in the contents, and in the poſition of theſe ſections. That the long portion Luke ix. 51—xviii. 14. contains much matter which St. Matthew has in no part of his Goſpel, as the parable of the Samaritan, who fell among thieves, ch. x. 30—37. the parable of the prodigal ſon, ch. xv. 11—32. the parable of the rich man and Lazarus, ch. xviii. 1—8. the parable of the unjuſt judge and the importunate widow, ch. xviii. 1—8. with that of the Phariſee and the Publican, ver. 9—12. and ſeveral others, was occaſioned partly by the circumſtance that St. Luke's copy of the Γνωμολογια contained ſome things, which St. Matthew's copy did not, and partly by the circumſtance that St. Luke himſelf in conſequence of his diligent inquiries, was enabled to make additions to the collection.

Further, though St. Matthew, without St. Mark, has a great part of the matter contained in Luke ix. 51—xviii. 14. becauſe St. Matthew as well as St. Luke had a copy of the Γνωμολογια[s], yet St. Mark, without St. Matthew, has not a ſingle ſentence of that portion, becauſe St. Mark had no other document than [t]. There are

[r] In the Fourth Diviſion, Sect. III. IV. VI. VII. VIII. IX. X. XI. are contained in Luke ix. 51—viii. 14. Compare alſo

Luke x. 3—12.	Matth. x. 10—16.
xi. 39—52.	xxiii. 4—7. 23—36.
xii. 1—12.	x. 19—33.
xiv. 16—24.	xxii. 1—14.
xv. 3—7.	xviii. 12—14.
xvii. 23—37.	xxiv. 17—41.

are however three ſections common to St. Matthew and St. Mark, which are likewiſe in Luke ix. 51—xviii. 14. namely, Chriſt's confutation of the opinion, that he caſt out devils by the aid of Beelzebub, Matth. xii. 24—30. Mark iii. 22—37. which is alſo in Luke xi. 16—23.; the parable of the grain of muſtard ſeed, Matth. xiii. 31. 32. Mark iv. 30—32. which is alſo in Luke xiii. 18, 19.; and Chriſt's anſwer to the queſtion, which is the greateſt commandment, Matth. xxii. 34—40. Mark xii. 28—31. which is alſo in Luke x. 25—28. But theſe three ſections occupy correſpondent places in the Goſpels of St. Matthew and St. Mark: and therefore both St. Matthew and St. Mark derived them from their copies of the document ℵ. Conſequently, they were either original parts of the document ℵ, which St. Luke omitted in the correſpondent places of his Goſpel, becauſe they were likewiſe contained in his document ב: or, what is more probable, they were three of the additions A, which had been made only in the copies of ℵ uſed by St. Matthew and St. Mark [h]. In either caſe we ſee

Further, there is a great number of ſingle precepts or ſayings of Chriſt, in Luke ix. 51—xviii. 14. thirty of which St. Matthew has in the ſermon on the mount (ſee the preceding Note *o*), and others in other parts of his Goſpel. Compare for inſtance,

Luke x. 23—24.	Matth. xiii. 16. 17.
xii. 51—53.	x. 3.
54—56.	xvi. 2. 3.
xiii. 28—29.	viii. 11. 12.
xiv. 11.	xxiii. 12.
26. 27.	x. 37. 38.
xvii. 3. 4.	xviii. 15. 21. 22.

[h] Thus in Matth. xviii. 6—9. Mark ix. 42—48. which is one of the ſections peculiar to St. Matthew and St. Mark, one verſe occurs, namely, Matth. xviii. 6. Mark ix. 42. which is alſo in Luke xvii. 2.: and in Matth. xxiv. 22—26. Mark xiii. 20—23. which is one of the additions *a*, another ſingle verſe occurs, namely, Matth. xxiv. 23. Mark xiii. 21. which is in Luke xvii. 23. Among the additions therefore, which were made to the document ℵ in the copies uſed by St. Matthew and St. Mark, ſome of them contained matter, which was likewiſe in the document ב.

ſee the reaſon why St. Mark has ſome matter, which is found in Luke ix. 51—xviii. 14. though he did not uſe the document ב. But in the firſt of theſe three ſections St. Matthew has three verſes, ch. xii. 27. 28. 30. which St. Mark has not: and as they are contained word for word[1] in Luke xi. 19. 20. 23. they were taken by St. Matthew from the document ב, and added to what he found in his copy of the document א.

Laſtly, in reſpect to the matter, which each Evangeliſt has peculiar to himſelf, whether we conſider the facts and diſcourſes, which are contained either in St. Matthew's Goſpel only, or in St. Luke's Goſpel only, or conſider the circumſtances, with which St. Mark has ſo frequently enriched the facts, which are contained without thoſe circumſtances in one or both of the other two Goſpels, they are ſo obviouſly explicable from the manner, in which the Evangeliſts have been ſuppoſed to have uſed their copies of the Hebrew document or documents, that it is unneceſſary to enter into a particular detail of them. For though the Evangeliſts made uſe of more ancient documents, they are not to be conſidered as tranſcribers or tranſlators, but as *authors:* and each of them, as ſuch, made material additions, either of facts, or of diſcourſes, or of circumſtances, which were unnoticed by the other two, becauſe they wrote without any knowledge of each other's Goſpels.

It appears then, that the phænomena of every deſcription, obſervable in our three firſt Goſpels, admit of an eaſy ſolution by the propoſed hypotheſis. And ſince no other hypotheſis can ſolve them all, we may conclude that it is the true one.

[1] See Sect. VII. the Fourth Diviſion.

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